

1506/572.

The DEVOUT COMMUNICANT Exemplified, in his Behaviour Before, At, and After The SACRAMENT Of the LORDS SUPPER.

*More Practical, Useful, and Suitable
to all the parts of that Solemn
Ordinance than any yet extant.*

In this Impression is added a Prayer before, and another after the Sacrament ; together with more particular Directions and Meditations for the Time of Receiving.

But they made light of it — Matth. 22 5.

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N.C.



Rich. Vaughan Esq: J





THE
LORDS
SUPPER
EXPLAINED
AND
ILLUSTRATED
BY
JOHN
WESLEY,
A
METHODIST
PRESBYTERIAN
CLERGYMAN,
AND
WORSHIPER
OF
THE
LORD
JESUS
CHRIST.

TO THE
TRULY NOBLE

Sir K. L. Baronet.

SIR,

AMONG the Multitude of *Practical Divine Treatises* are none more *numerous* than on the Lords *Supper*, nor more diversly handled: Not a few *well-disposed persons* yet complain they are at a loss,

The Epistle

not so much *which* to make use of, *variety* here distracting; as that they know not how to form *Directions* into *apposite Meditations*: they *sequester*, they *sit*, they seem to *reflect* as others, but know not what to say in themselves, to their great discomfort and discouragement. The ensuing *Manual* is so methodically digested for their assistance, and presented to your self, not as one that needs it, but the Composer a better evidence of his great esteem of a person so constant, so devout a *Communicant*; so eminently *Charitable*, so rarely *Tempered*, so truly *Honourable*.

Dedicatory.

If it displease any, I borrow of so many to discharge one great debt ; methinks my Honesty in owing it may satisfie ; their allowing me also to make the best use of theirs I were able. And if this be a bad one 'tis a right hand error ; I hope they'l not condemn, but pity and pardon me I was no better advis'd ; my ambition being not to appear in publik, but to be publickly useful, and to let the World know how much I am,

SIR

Your great Admirer,
and Humble Servant,

A PREMONITION To The READER.

Although the ensuing Treatise was design'd to be ushered into publick view, without any other Epistle than that Dedicatory to one, who is for no other witnesses of his eminent Piety than those two, which are more than ten thousand; yet it is found requisite to advertise those who are willing to make use of it.

i. As to that part of Preparation which respects Humiliation for sin, Matter enough for which

A Premonition

which every one may find there, by examining his manifold breaches of the Law and Gospel; yet the Communicant in an especial manner is to reflect upon, and be deeply humbled for his own iniquities, and particular failings since the foregoing Communion; but no exact example could be given of what himself is only conscious.

2. For Prayers the Week before, and Morning of the Communion, they refer for Memory-sake to the requisite Graces and Ends in going to the Ordinance.

2. More matter is provided than I doubt will be spent at the time

To the Reader.

time of Receiving in this Frozen Age, so deviated from the Primitive, when all Christians still partook of that one Cup; yet those that (notwithstanding all endeavours) have Memories so unfaithful as they dare not trust, may (for ought I know) by Book make use of so much of that they judge most pertinent, as the spaces of joyning with the Minister will admit.

4. A Prayer before, and another after the Sacrament, with more particular directions and meditations for the time of Receiving, is added in this Edition, to satisfie those who thought them wanting (though the Author did not in the first. 5. If

A Premonition, &c.

5. If anything be judged unsuitable, because not usual, there is matter enough besides. They are left to their liberty that are not of my mind.



Some

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The Devout COMMUNICANT.

Frequent Celebration.

DO this in remembrance of me, is a permission, and an injunction; 'tis our Duty as well as our Benefit to receive Christ; so not to receive him, both our ~~n~~ and misery.' Tis more then a command charge of a dying Testator, and Saviour. As the benefit is of infinite merit, so should the acknowledgment be an Eternal Memorial. His death should always live in our hearts; and we so careful in doing this, that when he comes again, he may find us doing. Doth he not now thus bespeak? Can the King of Kings take it kindly your hands, when he hath kill'd the fat Calf, furnished his Table, sent forth

2 Frequent Celebration.

his Servants, saying, Behold I have prepared my Supper, come, eat of my Bread, and drink of my Wine which I have mingled, all things are ready, *come unto the Marriage*, and you make light of it, (so mean are your thoughts of his fare and company) or desire to be excus'd because you are *not dreſt*, when indeed you never went about to make you *ready*? Do you not provoke him to leave you, to let you go sorrowing to your graves? to say, None of those that were bidden (though they see the plenty) shall taste (the sweetnes, fatnes, goodness) of my Supper; was there ever any so dear, so precious? cost it not the Master of *it* his own life to make *it*? If out of courtesie you invite a poor man to the best that can be had, and he saucily, ungratefully find fault with your meat, ask you, why you troubled him to come to so poor Provision, or send word, you have nothing worth coming for, he can provide for himself, hath better at home, and better company, would you think he deserv'd the worst bit of it, or another invitation? tis a sign you value not, you slight *Companie* with me: If you *loved me* you would not be ſeeing, looking upon,



upon, desiring to be with me ; where I am wont to walk, to manifest my self, to sit at my Table, to sup with my Disciples, and never be at rest without a renewed sense of my love unto you ; *you* are *they* I live and dye for, for whom I do and suffer so much, of whom I will always think upon, in whose Thoughts I love to live, and because my departure is at hand, and I must go away from you, *this memorial* I leave with *you*, to put *you* always in remembrance, when *you* see it, think of me who in the very *night I was betrayed*, when taking that doleful farewell of an ungrateful world, was so mindful of *your* good and comfort, to arm, establish, and refresh *you*; and will *you* neglect, dis-esteem, condemn it ? doth not the benefit of *my passion* without *your* desert, plead for the constant meditation of *it* without *your* scandal ? The frequent, faithful remembrance of what I did and suffered for *you*, is *my* chief request, and *your* only requital, and yet do *you* distaste what I embraced ? and endure not to think of what I refused not to endure ? loath *you* the cup of *Salvation*, that cost me a cup of *Atonishment* ? Have I left the Glory of

4 Frequent Celebration.

my Father to be cloathed with, and dwell in flesh? Led a life of suffering, undergone a shameful, painful, accursed death, rose again, ascended, prepared mansions, taken possession for *you*, where I plead *your* cause, and will come ere long to absolve *you* before all the world, and with whom *you* shall be for ever? Have I given such costly evidences of my *love* unto *you*, and love *you* not to *do this in remembrance of me?*

Do? But for *thee* (dear Saviour) I had been for ever *undone*; for *thee* then and for *thy* sake, what is it that I should not *do*? *Thy* *desires* are my *Injunctions*: there's *Authority* enough in thy *love* to *do thy pleasure*. Since *thou* would have *no nature* but *mine*, I will have *no will* but *thine*: When once signified by command, upon my obligation I should, upon my fealty to thee the King of the Church, and Sovereign as well as Saviour of *my Soul*, I ought, I may, I must not dispute, nor delay, I dare not but must *Do*; else, how must I be look'd upon, when the King commands all his loving Subjects to take the *Oath* of Allegiance, and I stay away and refuse? Do I not pub-

Frequent Celebration. 5

well publickly disown him for my Sovetaign; one who hath enjoyn'd the Celebration of this, as an evidence and symbol of my Relation to, and communion with him? Is not this appointed for a *memorial* of his death, whereby he delivered his people, and destroyed their enemies; transcendently to us, what the *Passeover* was to the *Jews*, and the neglect of it more provoking? yet, *the man that is unclean, and is not in a journey, and forbeareth to keep the Passeover at the time appointed* (when he might and ought eat it) even *the same soul shall be cut off from his people, because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.* There's a punishment annexed to the neglect, as well as ill performance of it; he that *eats irreverently*, is guilty of prophaning the Lords Body; and he that *eats not*, of despising it, and of preferring his lusts before him; the one eats damnation to himself, and the other by not eating, judges himself to be in a damnable State. 'Tis dangerous staying in that condition wherein we judge our selves unmeet society for Christ; if I cannot

6 Frequent Celebration.

partake of his *Supper* here, how can I think my self fit to *feast* with him in Heaven? or hope to look on his face with comfort *there*, and take no pleasure to behold, remember, come near, have any thing to do with *him* here? will not his presence be most terrible then, to whom his *memory* is no way delightful now? Am I troubled for neglect of other *duties*, and not of this, when Christs *Items* at the last day are made up of *sins* of *omission*? Dare I pick and chuse, when, whosoever shall keep the whole Law, yet offend in one point, is guilty of all?

This] Not to climb a *Cross*, or undergo a bitter passion for thy sake; I should not think much to do that, who hast done so much more for me. Not to be had to a *Scaffold*, but to come to thy *Table*; not to go to *Slaughter*, but a *Feast*; not to *Bleed* or *Burn*, but to *Eat* and *Drink*; and that not *Bread of Affliction*, or *Water of Adverlity*, which flags the Spirit; but such *Bread and Wine* as confirms and comforts my Heart: Not a Mourners *Bread*, *Tears*; or a Martyrs *Cup*, *Blood*; but a Saviours fare, Blessed *Wine* and *Bread*, yea in them (what both is and makes

makes blessed) his body and blood, meat and drink, bread of life, and *well* of life, that both joys my heart, and saves my soul. Didst thou on the Cross drink Vinegar, (made infinitely more tart by my sins) for me; and shall not I at thy Table drink Wine for my self, made infinitely sweeter with the blood it conveys? Didst thou drink a Cup of wrath, and shall not I drink the cup of Blessing? Eat the bread of affliction, and shall not I eat the bread of life? suffer thy passion, and shall not I enjoy it? Didst thou stretch out *thy hands* on the Cross, and shall *mine* be withered and shrunk towards thy Table? Hadst thou bid me *do some great thing* for procuring so *great* a good, that there had been between the service and reward no disproportion, should I not endeavour'd to do it? how much more when thou bidst me *eat and live*? I am not saved but by thy *Body*, I shall be damned without thy *Blood*. Didst thou offer them for me on the *Cross*, and shall I not take the pledge from thee at thy *Supper*? Dost thou give me a *Title* to them, and shall I bar my self of *possession*? rob my self of thy mercy, and my right,

8 Frequent Celebration.

of no less then the price of my *Redemption*? Dost thou give me the *purchase* in thy *Blood*, and shall I deny my self the *Seal* in thy Church? Dare I be guilty of so great a *Robbery* and *Rebellion*, to violate thy *will* and *seal*? to steal at once thy Bread and Cup, and Scepter against thy express *Will* and *Testament*? to take the Bread and Cup out of my own hand, and the Scepter out of thine? to deprive my soul of thy Body and Blood, and thee of thy Authority? by thy grace I will never but observe as thou appointest: If *this* be thy command, O Saviour, I am a *Rebel* as much to *my good*, as thy *Law*, a damned Rebel if I do not *this*.

In Remembrance] I blush Lord to see my self need thy *memento*. Have I a room for the trash of the world, and none for thee? memory for what I list, and none for what I should? O thou that hast so done thy marvellous works that they ought to be had in everlasting remembrance; whose *name* is wonderful, and all thy works as thy name, and *this* above all thy works, can I ever forget thee? can I forget my self so much, that breaths not a moment on Earth, or out of Hell with-

without thee? If I forget thee, O Saviour, let my tongue cleave to the roof of my mouth; If I remember not thee, let my right hand forget her cunning. Sure that harp had never known the tune of joy, nor hand to do with harp, hadst not thou put a world (all out) in order again, and set all in tune. And is that all, when I owe a thousand lives unto thee, to require, not my *Body*, but my *Mind*? to say, *Remember*, not to *Dye* for me, but to forbid thy Memory to *Dye* in me? O thou loving and Blessed above all Beloveds, when thy *passion* is engraven by thy own hand in an Holy Mysterie for my mind to wear, shall not I keep this memorial? Shall I not wear thy Ring who am so ready to wear a Death's-head to preserve alive the memory of a dead Friend? O that I may ever keep this Manna that came down from Heaven, not in a Leaden, but Golden pot; not in a dull, barren, bareley contemplative, but humble, tender, active, pretious *memory*, which moves all good affections to thee, and promotes all good abilities for thee. Such a *memory* will mind, and do all Duty; admire and love thee, obey, en-

10 Frequent Celebration.

dure, do, and suffer for thee ; establish Faith, excite Repentance, inflame Love, maintain Constancy. I cannot but repent, believe, and love to the end, if thou be in my mind : If I fail payment of any duty to thee or man, it is because *I do not remember thee*.

Of me] Of my Death, and your redemp-
tion by it. This Sacrament then is an obelisk to the eternal memory of thy *passion*; so oft as I neglect it, what do I but pull down this *Pyramid* of everlasting date, set up in the Church for a *solemn memorial of thy death*, and bury thee and thy Merits, as the *Jews* did thy Body, but in a worser grave, not in a Garden, but Desart, a grave of Oblivion? Wretch am I, that have need of such an help to my memory, and spur to my Duty, as both a Command and a Sacrament; it casts reproach on me, *O Saviour*, that thou shouldst give *thy Body for me*, and I scarce give *my mind to thee*; that I should have so great a room in *thy heart*, and thou so hardly get *any* in *mine*; that thou shouldst be more ready to *bleed for me*, then I to *think of thee*. Dear Jesus, thou didst empty all thy veins for me, shall not I find

a vessel to preserve thy precious Blood? Do I not *spill* what thou *shed*, if I let it run out of my memory? yet art thou put to it, to find me both *blood* and *mind*; and when thou hast done all that, out of remembrance of me (lest it should be forgotten) ordain'st a *Sanction* and *Sacrament*, saying, *Do this in remembrance of me*. But more wretch I, if I do not so do; for Lord, if I do thee *honour*, dost thou not do me *favour* for it? If I give thee *glory*, is it more my *duty* then *felicity* to do it? If thy *Sacrament*, is it not *my benefit*? Receive I not great honour in it? Reap I not good benefits by it? conveys it not the *Blood Royal of Heaven* into me? Am I not related to, Brother of Christ, Heir and Prince of Heaven by virtue of that Blood? Is not the Godhead bodily in him? and is not this Body mystically in me, and I near allied to God by the Communion of that Body? And can he want *Demeans* that is such a Prince? Is not the Earth thy gift, and Heaven in thy power? O thou Son and Heir of all! And have I not thy Spirit, thy flesh to pledge for all, the conveyance sealed in thy Blood, and thy Merits made over and assured

assured in thy Body? O Lord, I am so much concern'd in honour and estate to do what thou commandest, that if I consider my self, I shall do it to thy memory, in remembrance of me, as well as ~~there~~

Wherever God hath beslow'd a *vital principle* (Faith, whereby the Just live) he affords nourishment to sustain it; and an inclination, and attractive faculty towards it: Christ Crucified is, as the cause of our new birth, so the food which sustains and preserves us in it, unto whose Body and Blood there must needs be as proportionable an appetite in a new Christian, as to Milk in an Infant, that being more nourishable than milk, and Faith more vital to desire it than Nature. Oh! I know not what (grace and comfort) I have lost, that others have found in the Conscientious use of this. If there be any thing in the lively discoveries of the evil and desert of sin, the wrath and love of God, the cordials of the Gospel by frequenting it, might it not have been much better with me in my Spiritual condition? is not this great Hypocrisie and Dissimulation, to

com-

complain of the hardness of my heart, and not apply the Blood of Christ to soften it? of the prevalencie of corruptions, and not bring them to his Cross to subdue them? of my timerous spirit, and not come where God secures me, and gives evidence for the discharge of his covenant and promise? that God is departing, when I stand at a distance, and will not come nigh him? is withdrawn from my Soul, when I withdraw from my Dutie? that I am a stranger to spiritual joy, when I will not come to draw water out of the wells of Salvation? of the weakness of grace, and not use of all means of strengthening it? can I refuse my food, yet be nourished? grow in grace, and neglect the means? not grow, and be guiltless? live in a known sin by neglecting a plain commanded Dutie, and expect the rewards of obedience? may not partial obedience to Gods commands well increase my doubts of his favour? Is not this to slight and disesteem a firm conveyance of all Christs purchased benefits, here offered and assured to Believers? and then think not much (Soul) if thou go without them forever.

ever, who art also so unwilling to bind thy self to thankfulness and obedience for them. *Meals* which are for nourishment must be *often*, 'tis not told me *how often* I should eat or drink, the sense and feeling of the wants of my food directs me to, makes me do it *often*. Am I not apt to grow dull, lukewarm, cold to, and in duty? to contract guilt, blot my evidences, disturb my peace, to forget him and his matchless love? Is he so much in my *serious thoughts* as he deserves? Is it enough to have some *occasional thoughts* of him? Do I not complain that I love, and think of him no more, can apply him no better, have so little of him, am so insensible of his kindness, and affection to his members? Is it not a sin and shame I no more solemnly dwell in meditation upon him, am no more in praising of, rejoicing in him? Do I not often need so great an help to soften my heart, to renew my repentance, to strengthen and confirm my Faith, Hope, and Resolutions; to increase, inflame my love, and thankfulness, fix my thoughts more solemnly upon him, apply him, get and maintain more intimate communion with him, closer knit my soul

soul to him and his members? Is it not a sad sign I perform no *Duties*, as, and to those *ends* I ought, but out of custom, without expecting, therefore without finding any *great advantage* from them? Are the consolations of God small unto me? is it not a sign when I was *there* I miss'd of the benefit? Have I not cause to repent of my *former receiving*, when it left not earnest breathings for the like opportunity? was it possible for me to meet with God, to taste the sweetness, the fulness of Christ, to experience the reachings forth of my love and desires, the pleasures of acting grace, and not long for another meeting? By thy grace I will therefore communicate with more devotion; repent with greater contrition, walk with more caution, pray more earnestly, receive with more reverence, and I doubt not but I shall find my affections encrease together with the Spiritual benefit. The frequent solemn *exercise* of our graces must needs dispose strongly to *Habitual ones*; and hugely promote the *Interest of Religion*. It cannot be that the *Sacrament* be undervalued by frequent repetitions, without great unworthiness of the person

person (setting light by and loathing spiritual Manna) and an unworthy Communication : for he that *receives worthily*, encraves in the love of God and of Religion, and the fires of the Altar are apt to kindle into a flame, and when our Lord enters into us, and we grow weary of him, or less fond of his frequent entrance and perpetual cohabitation, 'tis an infallible sign we have (or are ready to) let in his *Enemy*; no *Secular* object hath any pleasure in it, long beyond the hope of it; for the possession and enjoyment is found so empty, that we grow weary of it; but whatsoever is *spiritual*, is less before we have it, but in the fruition swells our desires, enlarges the Appetite, and makes us more receptive and forward in the *Entertainment*. Nor is it likely they will *suffer* for, who refuse to *banquet* with him. They proclaim they have no portion in *David* no inheritance in the Son of God. Oh the qualms of *undesirous Communicants* should justly stir up the *faithful* to loath it *in themselves*.

Habitual Preparation.

THe death of Christ, in regard of his intent, was a Sacrifice to God, but of the Jews the greatest crueltie and murder. When a prophane person comes, he sheds the blood of Christ, which a Believer receives; and by Faith feeding on it, being one with Christ, makes as great satisfaction to God, as if he had suffered to Eternitie. This new wine must not be put into an old vessel; else the wine will be spilt and the vessel perish. Christ and Belial cannot cohabit; he will not enter through a besmear'd door, nor dwell in a nasty house; Feet that walk in filthy paths are not to tread his holy place; nor a heart full of rancour, hatred, uncharitableness, to sit down at this feast of love; Hands dipt in blood, polluted with unlawful gains, stain'd with spots of the flesh, or stretch'd out to injure him in his members, are most unfit to be reached forth to receive him in the Sacraments, to handle those holy mysteries: Those Teeth that grind the face of the poor, to eat the bread of

An-

18 Habitual Preparation.

Angels; the *Mouth* that's full of rotten, corrupt communication, evil speaking, reviling, or that thirsts after the blood of our neighbour, to drink the Blood of Christ; *Eyes* gazing on vanity, to look on *Jesus*. Oh, how pure ought I to keep those *doors* of my *Soul*, at which the King of Glory so often enters? Shall I kiss his hand with filthy lips? put hallowed bread and wine into a noysom sink? go to that Table as Swine to their trough, in my pollution? ravish, contemn the grace and mercy of God? tear them asunder from the conditions he hath annexed to them? He will not be *one* with an Harlot; nor seen with the same eyes. His Body never saw *Corruption*, nor will be mixed with it: It lay in a *Virgin* Womb and Sepulchre, and still resides only in *Virgin* Souls, Devoted, Consecrated, set apart to his use and service. His glorified body is no more capable of dishonour, nor will enter into an earthly soul. Unclean birds receive nothing but the *Carcass* of the *Ordinance*; the *Bread* without the *Body*, the *Wine* without the *Blood*; both without the *blessing*; the *Elements*, but not the *Sacraments*; such are guilty of his *Body* and *Blood*

Blood, for reaching out their hand with purpose to receive him into a polluted soul, though he withdraw himself that they cannot partake of him: They *disgrace* their *Prince*, by shewing *it* to his *Statue* erected for his honour and remembrance; are guilty of *Treason* by offering Indignity to his Seal and Picture; *dishonour* done to the *Image* and *representation*, reflects upon the *Original*; he is personally in *Heaven*, and will be no where *Sacramentaly* but in the *Heavenly* part of man; he finds no *rest* in a heart full of vain, vicious thoughts; it stinks like the lake of *Sodom*; he retires thence vexed with the unclean Conversation of the impure Inhabitants. When he approaches to a soul, and finds it a Cage of unclean Birds, he flyes with the wings of a Dove to cleaner and whiter Habitations. But if we avoid, hate, and have no fondness of affection for them; and with complacency entertain the contrary, then *Christ* hath washed our feet, and then he invites us to his *Supper*. The *unavoidable infirmities* of our lives, against which we daily strive, and for which we never have any kindness or affection, are not spots in these feasts
of

of Charitie, but instruments of Humility, and stronger invitations to come to Rites ordain'd for corroboratives gainst infirmities, and for growth in the inner man. But remanent affection to a sin, enuitie with neighbours, secular avocations to the height of care and trouble, excuse not, but increase mens sin, and secure their misery. 'Tis just they graze with *Goats*, that refuse to wash their hands that they may come to the *Supper* of the Lamb. The excuses wherewith they palliate their neglects of waiting upon our Lord, and accepting his kindness, all grow upon this bitter root of an *unholy careless life, loving the world and the lusts thereof*: the only reason is, they have a mind to live as strangers to him, and not to be his *household servants and domesticks*, for then they might always come unto him. They think they must not come so oft, because to prepare themselves costs them so much time; but would they spare so much, as to lead a *holy life*, and be at so much trouble as to *please God in other things*, they would not find it so laborious to please him in *this*. Kept they always a fear of God in their Souls, they would without much pains be fit to approach with

with fear and reverence into his presence ; would they fear to do what God hath *forbidden*, they would not fear to do what he hath *commanded* : but while they refuse to obey him in one thing, no wonder they do in another. *Religion* concerns not our *actions* only, but the *frame* and *disposition* of our *hearts* and *minds* ; and the same *habitual graces* are to be *daily exercis'd*, though in a lower measure and degree. Every day is to be *holy* to the *Lord*, though *every action* in the day be not equally *holy*. When we labour conscientiously to stand to our first Promise and Covenant, all the actions of our lives become *holy* ; and so we are *holy* in our *Shop*, by diligence and justice ; at our *Board*, by temperance, thankfulness, charity ; *Abroad*, by an innocent, useful conversation ; in our *Closet*, by Prayer, and Meditation ; yea, prudence, and the ends of health and chearfulness will make our *sleeps* and *recreations* *holy*, and not to be reckon'd among *pastimes*, but the necessary seasons of doing little or nothing, that afterwards we may be worthily employed. A *Christian* behaves himself not for such a set number of days, as if *so much time*

time were to be spent in *Holiness*, and so much in *sin*; but as if he accounted his whole life an opportunity of serving God, and of cleansing himself from all that filthiness, which will not let him see his face. He receives daily what daily profits, and so lives that he may daily receive it. *A Holy Life* is a perpetual Sacrifice, and he that so lives, keeps his heart as an *Holy Altar*, always warm and glowing within him; he offers up daily such Sacrifices as are acceptable to God, and prepare him for a due commemoration of this great Sacrifice; a constant abstinence from all forbidden things, and care to perform such duties as maintain a lively sense of God in our Souls, would make us vehemently hunger after this Heavenly Food. *A circumspect life* makes us both fit and desirous to converse with God every day; good *Actions* beget in us greater longings after grace, and good *desires* make us still do well, out of hope to have more grace; when a good man lifts up his heart to God, he draws down God into his Soul, that he may work with his hands that which is good in his *employment*, in which he is not so busie that his *bands* should

should grow so heavy, or dirty by it, as to be unwilling or unfit to lift *them* up again to God. Such a *Combination* is there between all that God requires to make them easie and familiar, pleasant and desirable, and our obedience impartial and universal. A *holy behaviour* in our calling, converses, and use of the creature, disposes us to *Acts of immediate worship*, that requites and returns the kindness by disposing and fitting us for a *holy deportment* for the future, which is it self an invitation of God to our souls; much more when seconded with the Attractives of *Holy Prayers* and *affectionate desires*. The sweetness of such converses with God, and the power of his Grace consequent upon our hearty desires, engages and enables us to a *holy conversation*, which brings us (from familiarity with the Devil) to fellowship with God, the happiness of which is so great, that it excites us to do all we can to maintain and prevent our being tempted from it. *Good Hearts* daily mortified, and strictly watched over, like dry wood, with one blast kindle the flame of love, stir up the Grace of God in them; while those soaking in the world, like green sticks, all their puffing,

puffing, blowing, and prayers will scarce fetch any fire. Oh! would I every day prepare for the day of death; or (which is of a like consideration) the day of Communion, (nothing less will fit me to Communicate then to depart hence;) set my self in order, meditate often everie day on Christs first and second coming; not stay a minute, but instantly grieve for, severely condemn my self, and renew my resolution to amend all, and pray for particular strength against whatsoever I have observed amiss: would I consider where I fall oftenest, from what principle this default comes, what are the best remedies, and pass on to a real and vigorous use of them. Did I resolve to have God frequently in my thoughts, to bring it to pass to have so great a dread and reverence of him, that I may be more reallie ashamed, troubled, confounded, to sin in his presence and observation, then of the severest man's; and to have a perpetual intercourse and converse with him: Or would I actually attend to what I do, and consider everie action, and speak so little that I might consider it; I should find, that upon the day of Communion I should have

nothing to do, but to Revive my Graces by Prayer, Praises, and the exercise of devotion.

Actual Preparation.

Holiness is our *profession*; and all the time after *one Communion* is the time of preparation for the *next*; and every Receiving a *repeated conspiracie* against the *Interest* of the Devil. He that's always well vested, will deck and trim against a *Wedding day*; *wise Virgins* go forth to meet him; having Oyl in their Vessels and their Lamps burning; but when they hear the Bridegroom's coming, they arise and fall afresh to trimming their Lamps, to snuff them, stir up the fire, and apply the Oyl to make them burn brighter and clearer. Now another repast approaches, I must deny my self *lawful* things; sequester from my *ordinary* busines; abstain from the most *lawful* enjoyments and *chaste* embraces, that I may *give my self unto* prayer; and more fully know the state

of my Soul ; with a greater intention and ardency of spirit examine my self even about the coldness of my Prayers ; my neglects in the daily review of my self the smallness of my sorrows ; the meanness of my services ; my daily neglects ignorances and unavoidable infirmities to God, my self, relations, and others ; in an especial manner, any failing since the last Communion. If there be but a little passion, a rash word, a vain thought, & and besides my sorrow and afflicting self for , hatred and amendment of it just after its commission ; I am now to bewail it over again, to call my self to a strict account for it , to drown it in another flood of tears , more firmly to strengthen my resolutions against it, and prepare it to receive another wound, mortal stroke from the wounds of Jesus that it may never live more ; more deeply apprehensive of the evil of sin , more sorrowfully bewail it , more rationally resolve against it, open a greater vent and passage for my tears ; affect my heart more deeply with my needs, and the certainty of supply, and so raise my self to a greater height of humility, desire and confidence.

fidence ; to excite my appetite and more lively apprehensions, and vigorous affections, rouze my thoughts, and meditations to a greater fervour ; more solemnly to recollect what I have learn'd , to stir up my remembrance, and renew a sense of my wants and weaknesses ; to imprint the *ends* of the *Institution* more firmly in my memory , to consider what Acts are most proper when I shall be at his Table ; to stir up those affections beforehand, which will prepare a more lively expression of them when I come there. To renew acts of Charity and forgiveness, pass by all injuries and offences, be reconciled perfectly to my brethren, and to take care there be not the least grudge, or spark of anger that lyes buried in my Soul unquenched ; all passions hush'd and laid, the Soul smooth , fair , and not a wrinkle upon its brow. More strictly and solemnly to search , purifie , cleanse, and cast out all the leaven ; to pray with greater appetite, praise his Name with a more delightful relish. To distaste all other things , to disburthen my self , to lay aside every weight , and the sin that so easily besets me, to get as near Heaven

as possible; to render my mind more sensible of God, and more fit to receive a deeper impression from his hand. To excite the strongest acts of Faith, the vehementest flames of love and longings after Christ and his blessings, (which prepares for the enjoyment) Holy desires, joy, and thankfulness at the approach of so blessed an opportunity. To renew my resolutions and vows of holy obedience, to mortifie my lesser irregularities, and to bind the obligations faster that *are* upon my Soul. To have a lively sense of the ends for which I go; in what estate my Graces stand; what I am to ask; and for what I ought to plead the Blood of Christ; voluntarily to offer more of my time and thoughts to Religious Exercises, and to do that over again with a greater fervour, which I have been doing since the last Communion. To recover my self to the same, or rather higher degrees of Zeal, fervour, and sublime admirations; to apparel, trim, and dress up my mind with braver notions and brighter ornaments. To get my manners, carriage, and behavior, rightly formed, and handsomely.

handsomely composed, for this Feast with the great King.

He that understands the excellencie and holiness of the *mystery*, the glorie of the *Guest*; the infinite *benefit* then designed, and the increase of *degrees* by the *exercise* of those previous acts of *Holiness*; the manner so contrarie, as *worthy* and *unworthy*; the *effect* of the *Ordinance* so much depending on the *manner* of *receiving*; the advantage so great of Communion with Christ's Bodie; the *danger* no less then *Damnation*; that it will set one forward, and contribute ver-
y much to an *happie* or an *unhappie* eter-
nitie (a man cannot at all be supposed in any state, wherein this thing will be in-
different to him) will not be inquisitive,
into the *just measure*, but do it heartilie,
devoutlie, reverentlie, and as much as he
can, put himself into a meet disposition to
be *familiar* with God.

I would have you also to consider
the *abuse* of the *ordinance*, which
is a *grave offence* to God, and
a *great sin* to man. I do not mean
that of *badmouthing* his *ordained* and
useful works. ¶ 3 Solemn

Solemn Sequestration.

A Journey, an unfixed Heart, undischarg'd of earthly thoughts, travelling up and down afar off, *unfits* as well as a *dead body*, or gross sins. *Earthly thoughts* in the Temple, if not driven away before, will be buzzing, pestring, vexing me, and corrupt the Sacrifice. If I go with a loose, ungirt spirit, I cannot instantly entertain my Lord; his work must stay untill I be ready; I must be *girding* when I should be *working*, or do it fumblingly, and awakedly, not with dexterity and activity. Let your loins therefore be girt, and you your selves like men that wait for their Lord, that when he comes and knocks, you may open to him immediately. It concerns me now to put my self into that *order* and *state* of good things, as if to morrow I were to *dye*; to suppose my self seated before Gods Tribunal, and to see whether I can reasonably hope my state is changed, my *sins pardoned*, and mortified, to consider, that unless I dare *dye that day* if God

God should call me, there's little reason I should dare to receive the *Sacrament* of life, or Minister of death. If I be mistaken about the truth of Grace now, I am undone for ever, without true Repentance; by my unworthy going, I bind the guilt of all my other sins upon my Soul, and add this to all the rest, *guiltiness of the blood of Christ*. He that *communicates worthily*, is justified from his sins; and to him death can have no sting to whom the *Sacrament* brings *life and health*. And if I judge Righteous Judgement, I shall soon find what pinches most, what makes me most afraid, what most criminal and least mortified; so shall learn to make provision accordingly. Enter then my Soul into thy chamber, solemnly sequester thy self from all other Avocations, that we may tend upon the Lord without distraction. Shut up, set a watch at the gates of thy *heart*; let it not be open till that *solemn day* be over; If other thoughts be hankering, and hanging about for entrance, testify against them, rebuke, and threaten them, let thy spirit in a holy indignation rise up against them; the only means that from that time

forth they come no more in such a season. Farewell my Wife, and Children, Friends, and secular concerns; abide you here at the foot of the Mount; be hushed and laid, deadned, and mortified, all irregular earthly passions, and affections. I have something else to do, you are a clog unto my soul; tread not, nor whisper in this *solemn place*, where is no room but for God alone; trouble me not, the door is now shut, I am about a great work I will not, cannot *open to you*.

And Oh thou that lookest from Heaven, that fashionest the hearts of men, and considerest all their works; enlighten, enliven, and convince me; affect, assist, and prosper me; own, accept, and bless me; call in; and restrain the looseness, and wan-drings of my thoughts. Fix, unite, and fill my heart with an awe, a dread, and reverence of thee; with suitable thoughts, apprehensions, and meditations to the present occasion; and let my medita-tions be attended with suitable affections. Let all flesh be silent before thee; let thy spirit rest upon me; let this season be improved, not carelesly, sloathfully, or negligently; but sincerely, & uprightly, with my

my whole soul, heart and strength; to thy praise, and my great advantage at thy Table, and in the day when thou shalt judge the secrets of mens hearts by Jesus Christ.

Strict examination.

I Am about to sit at the Lords Table, among his own Children; I know before-hand, the King (attended with his glorious Angels) will come in to see his guests; Christ's garment, covers only Christ's members; he is too just to be bribed, too great to be slighted, too wise to be deceived, too jealous to be provoked, too good to be forfeited. Oh what solemn provision shall I make for so sacred a presence, but a serious, diligent, deep enquiry into, with a full and amfull discussion of the particular present estate of my Soul, whether I be such as may be assured he will bid me welcome; being reconciled to him, and endued with those vital qualifications which

34. Strict Examination.

pre-dispose me for an *Ordinance* that sup-
poses me *within* the *Covenant* it seals, and
to have *spiritual life* it sustains and nou-
ishes, by conveying that true food of life
Christ Crucified. I must be *born* before I
can *eat*; *Uncircumcised persons* were not
to *eat* the *Passeeover*. The *inward* of Or-
dinances are only enjoyed by them that are
inwardly Christians. Those only that bring
true Graces, receive *real Comforts*; we
take Christ, and then *eat him*; none find
any nourishment, relish, or sweetness in
his blood, but those who have receiv'd
him, and so have a propriety in, a little to
him (and the nearer the *Interest*, the great-
er sweetness). He must be mine first in
claim and title, then in fruition and com-
fort; no juice or sap from the *Vine*, ex-
cept a branch in it; no grace is there im-
proved, but what I have along with me;
I must prove my right to the purchase, ere
I can take possession. 'Tis high *Treason* to
annex the *Kings Broad Seal* to forged
Writings; no receiving the benefit, with-
out shewing the condition, and my *inter-
est* in the *Covenant*; that's sealed to them
only that come up to the *terms* of it.
Now, this is the *Covenant* that I will make
with

with the house of Israel,
Faith the Lord, I will put *Jer. 31. 31, &c.*
my Law in their inward *Heb. 8. 10, &c.*
parts, and write it in their hearts, and will be
their God and they shall be my people;
and they shall know me from the least unto
the greatest; and I will forgive their ini-
quities, and remember their sins no more.
And Oh my Soul! have I an inward
right, an actual interest in this Cove-
nant?

Is the Law of God writ in my Heart?
A permanent (that no Time, Temptati-
on, Tribulation, can obliterate) univer-
sal counterpane, answerable conformity,
legible by others in my Conversation, and
by my self in my *Constitution of Soul*.
strongly inclined, disposed and perswa-
ded to all cordial, sincere, entire, chear-
ful, spiritual obedience, out of a prin-
ciple of love to God, and to glorifie and
enjoy him: delighting, meditating in it
day and night; being renew'd accord-
ing to his Image, in Knowledge, Righ-
teousness and true Holiness.

*Have I a Covenant-Relation to, and In-
terest in God? Am I one of his people
by [Federal profession,] not ashamed
of,*

of, but openly declaring and avouching my self to be his, rejoicing, and glorying therein as my great privilege and happiness? [In all Covenant-Relations to God and Christ?] Do I fear, love, obey, submit to, depend upon him for direction, provision and protection; am I wholly at his dispose, as my only, wise, faithful, loving [Father?] Do I forsake all other Corrivals and Competitors? cleave only to him in all conjugal love and faithfulness? Do I delight in, am I unsatisfied without his presence as my [Husband?] Do I purifie, and keep clean his Temple? demean my self towards him as my [Inhabitant?] Esteem, live upon, and rest fully contented with him as my [portion?] Am I this by [Federal Appropriation?] not sin's, Satan's, the World's, my own; but entirely *his* [In all I am] Body and Soul? are my Eyes *his*, to behold his wonderful works? my Ears to hear his Heavenly saving Word? my taste and smell his to relish his surpassing-sweetness in the Creatures? my Tongue to proclaim and Triumph in *his* praise? my Hands to work that which is good? my Feet to walk in his ways? all my senses and?

and members, abilities, and faculties, instruments of righteousness? Is my *understanding* *his*, to know, discern, contemplate upon him? my *Memory* to treasure up, and retain his counsels, and covenants, promises, and dispensations? my *Conscience* *his* Deputy to accuse, or excuse under him; my *Will* *his*, to will, or nill in subordination to him? my grief, hatred, and detestation, to mourn for, abhor, and flee every thing offensive to him, or obstructive of my delightful enjoyment of him? my desire, love and delight *his*, to long for, embrace, acquiesce fully and contentedly in him? *Am I his, in all I have?* Do I approve myself *his* in all my relations and stations, inward qualifications and endowments, outward goods and possessions? *In all I can do or procure, undergo or endure* for him? Am I willing and ready to give myself to and for him? taking up my Cross daily and following him? rejoicing I am accounted worthy to suffer for his name? *Is it to you, who are sojourning in*

Have I a sanctified knowledge of God? as to his Essence, Attributes, Personal distinctions, Word, and Works? of *Man* in his Creation, Corruption, Restauration, and per-

Perfection? of Christ in his person, Offices, Estates? of the Covenant of Grace and the Lords Supper, in its efficient, material, formal, and final cause? And is this my Knowledge experimental, heart purifying, and humbling, communicative, growing, affectionate, efficacious, and obediential?

Are mine iniquities forgiven and forgotten by God? Do I groan under them as my greatest evil and heaviest burthen? forsake them in affection and commission? Have I sincerely confessed, bewailed, loathed them, and myself for them? unfeignedly striving against, and desiring to be freed from the filth, power & dominion, as well as the guilt, and punishment of sin; from a love and sence of Gods kindness, and goodness to me? Is my heart calmed and quieted through Faith in Christ, being thereby at peace with God? enlarged to bless him for pardon? Am I earnest with him more and more for assurance of it, purity of heart, establishment in his ways? Is there in me a hearty, sincere disposition, inclination, and propensity to pardon the offences of others? pitying, and lamenting, meekly re-proving,

proving, and covering their infirmities: a readiness to help them, rejoicing in their welfare as my own, especially the dearest Saints, in whom is all my light?

Christ is not to be receiv'd of all comers, (a) nor (a) John x. 12, entertain'd by every guest, (b) nor touched by every hand, (c) nor found by (d) Mat. 9. 21. 22. every enquiry. (d) He is (e) Can. 5. 6. offered in the Gospel to all, but gives himself here, and is receiv'd by such alone as have, and have I a spiritual hunger and thirst after him? (e) An ear to hear him (f) An eye to see him, (g) A foot to come to him (h) A hand to take him, (i) Arms to embrace him; (k) A mouth and taste, to eat and drink, relish and digest him, (l) A breast to retain him. (m) Bowels of affection

- (e) Mat. 5. 6.
- (f) Mat. 13. 9.
- (g) 1 Cor. 11. 29.
- (h) Mat. 14. 28.
- (i) 1 Cor. 12. 24.
- (k) Can. 3. 4. mob
- (l) Can. 2. 3.
- Mat. 26. 36.
- (m) Eph. 3. 17.

towards him and his members? A Heart to mourn for my piercing of him? to be truely thankful for, and above all to prize him?

Are.

Are not these Infallible Scriptural Characters of Christ's Disciples? Can I appeal to God and say, Lord thou knowest all things, thou knowest it is thus with me? or, am I willing to venture my eternal condition, my last gasp upon my present hopes? Have I a solid ground of confidence, when I shall appear naked before Gods Bar, when the secrets of hearts shall be manifest? will these please find acceptance in that day, when all the world must be saved, or damned by him? Oh my Soul! make nothing the foundation of thy peace, but what God hath made the condition of thy Salvation; let nothing satisfie us now, but what will save us then; for if our hearts condemn us, God is greater then our hearts, and knoweth all things: but if our hearts condemn us not, then have we confidence towards God.

Deep.

Deep Humiliation.

BEFORE I go for a full *discharge*, I must narrowly look into the *Book* of my *Conscience*, cast up my accounts, and see how infinitely I am indebted to my God; view my self in the glass of his *Law* and *Gospel*: Search my Soul so to the bottom, that none of my wounds may fester, but be all discovered and cured: consider from whence I am fallen, before and since the last Communion, and repent: and O that I may be so sensible of my *sin* and *wifery*, that I may be truly apprehensive of, and thankful for infinite *love* and *mercy*.

I dare not presume to compass thine Altar, most holy Lord, before I have washed my hands in Innocency, and purified my heart by Repentance, and Faith in the blood of my Redeemer. I will now therefore call my sins to remembrance, and set them in order before mine eyes and remember mine own evil ways, and my doings which have not been good, and loath my self in my own sight for my iniquities, and for my abominations.

O I am not able to reckon up or remember my innumerable breaches of thy most holy *Commandments*. The

1. By not knowing, acknowledging, thinking, remembering, chusing, believing, esteeming, adoring, loving, desiring, fearing, obeying of, trusting, joying in, acquainting my self with, not demeaning my self towards thee as *God*, and *my God*: but preferring sin, self, Satan, the world, anything before *thy self*. The

2. By mis-apprehensions, gross conceits of thee, not setting my whole delight in, reposing all my confidence on, expecting all my happiness from, addressing all my complaints, prayers, praises unto *thee*, not worshipping *thee* as to manner and means agreeable to thy word. The

3. By not acknowledging, or effectually remembering and delighting to speak of thee as I have had occasion, to make thy praise glorious, or doing it irreverently, dealing falsely in my Covenant with thee; not vindicating thy *Honour*, not grieving for thy *Dishonour*; weariness of thy commands, non-observance, distrust, misapplication of thy *providences*; unthankfulness for great *mercies*; dejection, im-

impatience under small crosses ; insensibleness, incorrigibleness under judgments and afflictions, not using thy Name, Attributes, Ordinances, Works, every thing whereby thou may'st be known, as is required. The

4. By unmindfulness beforehand to prevent or avoid whatsoever might distract in the duties of the Sabbath ; not preparing my self, not resting from needless thoughts, words, actions ; mis-spend ing it in idleness and vanity, not performing publick and private duties of Prayer, Reading, Hearing, Examination, wheting thy Law upon my heart and others, contemplating thy Word and Works with that care, reverence, sincerity, spiritualness, profit, delight, as I ought ; not calling the Sabbath a Delight, Holy of the Lord, Honorable. The

5. By not behaving my self answerable to my several Relations ; with all due reverence and respect to my Natural, Ecclesiastical, Political Parents, in heart, word, behaviour, prayer, thanksgiving for Superiors, covering their infirmities in love ; not admonishing and encouraging Inferiors in well-doing ; not by a grave wise,

wise, holy, exemplary carriage, procuring glory to thee, and preserving the honour and authority thou hast put upon me, not regarding the dignity and worth of my *Equals*, or rejoicing in their gifts, advancement, prosperity, as my own. The

6. By sinful anger, hatred, secret grudges, injurious thoughts, excessive passions, distracting cares, immoderate use of diet, labour, rest, recreation; reviling, saddening, provoking, grieving speeches? falling short in maintaining mutual Friendship, and in following peace with all men, sowing discord among Brethren, concealing their dangers, unprofitable conversation, quenching, suppressing holy suggestions, preferring things of time before eternity; or, by whatsoever may tend, not to the health but prejudice of my own or others Soul or Bodie; not weeping with them that weep, being sensless, hard-hearted, unaffected at publick evils and others miseries. The

7. By unchaste thoughts, purposes, affections, looks, company, words, actions, or listening to them; not labouring

to quench my fleshly concupisence, by watching over my senses, heart, and ways; not shunning all occasions to, or acts of uncleanness, in or with my self or others: not keeping my bodie and soul from all filthiness of flesh and spirit, but making my heart a cage of impure thoughts, my mind a stie of the unclean spirit. The

8. By unbecoming arts in Bargaining, not dealing with others as I would men should with me: not endeavouring by all just means to procure, preserve, and further the welfare of others as well as my own,: withholding good from them to whom it was due: suffering Christ to stand at, and go away from my door, hungry, cold, naked, succourless, and when the leanness of his cheeks pleaded pitie, the hardness of my heart would shew no compassion. The

9. By slandering, backbiting, detrac-
ting, reviling, harsh, flattering, miscon-
struing, discouraging, sinister intentions,
words and actions: listening to, and
spreading the faults of others., not chari-
table in my thoughts and speeches to
them, not freely acknowledging their
gifts

gifts and graces; not readily receiving good report, but willingly admitting an evil one; not discouraging tale-bearers, flatterers, slanderers; not loving, desiring rejoicing in, caring for, defending and upholding their *good name*; not sorrowing for, and covering their *infirmities*; but practising, or not avoiding my self, or not hindring what I can in others, such things as raise jealousies and suspicions, procure an *ill name* to my self or others.

The

10. By self-love, evil thoughts, covetousness, inordinate prizing, and affecting, distrustful, distracting, solicitous care and study in getting, keeping or using temporal things; discontent with my own estate, envying and grieving at my neighbours; unlawful motions and affections to things that are his.

And to these I have added multitudes of sins against the *Gospel*, by not as I ought labouring to acquaint my self with it. Ignorance, flighting of, not sufficiently esteeming, admiring, thankful for that infinite love in my *Redemption*; not loving, rejoicing in *Christ* and him Crucified, relying on, & owning of him in all

all his Offices, accounting all things loss and dung for him ; not taking that pains I ought to know *him*, and the power of *his* resurrection, and the fellowship of *his* sufferings, and to be made conformable to *his* death ; if by any means I might attain unto the resurrection of the dead, and be made perfect as my Father in Heaven is perfect. Not claiming his promises as my heritage, nor esteeming *them* the joy of my heart, and as unsearchable riches, exceeding great and precious ; not believing, prizing, embracing of, hoping, waiting for the *good of them*, with so much readiness and steadfastness as their excellency and certainty requires ; and applying them as I ought to *this* and the *next life* ; not careful they have their due effects on my Soul , in making me partaker of the divine nature ; not dying daily to sin nor acting, & growing in grace, and in the knowledge of Christ : not thirsting after righteousness, and that poor, mournful, meek, merciful, pure *Spirit* that shall be blessed ; not confessing but being ashamed of *Christ* before men, and my relation to him ; not denying my self, taking up my Cross and following him. Not doing

ing all things to the glory of God, nor rejoicing in him always. Not receiving, not doing the good, nor improving time, mercies, judgments, forein perturbations, national discontents and divisions, irreligious confusions, domestick distinguishing favours, as I ought. Strangeness, negligardliness unto, inconsiderateness of the worth, fearlessness of the loss of my precious *Soul*; caring more for the *Body* then it or others; not troubled for such as are negligent, poisoners, murderers of *theirs*. Not sufficiently convinced of, humbled for, the corruption of my nature, mind, conscience, will, affections; of the evil of sin, and lying under the wrath of God, hiding, excusing, lessening of, not making that narrow search after, not being grieved for my *sins* in any proportion to their multitude and greatness; as considering that wretched injustice, follie, and unkindness I have expressed by them, loving darkness, hating the lights; receiving the grace of God in vain, turning it into wantonnes; crucifying the Son of God afresh, tempting, grieving the Holy Spirit; hardly forsaking my beloved sin for thy sake, who hast freely given thy only Son

Son for *mine*: That carefulnes, that clearing of my self, that indignation, that fear, that vehement desire, that zele, that revenge, that watchfulness, resolving, striving against sin, improving all advantages for avoiding and subduing it, I find not that is wrought in those who *sorrow after a godly sort*: nor applying my self with all earnestnes to the onely means of pardon and reconciliation in the Gospel.

Time and strength would fail me to repeat how oft I am partaker of Family, National, Church, other mens *sinnes*; by setting an ill example, provoking, consenting to, conniving at, countenancing, permitting *sin* where I might correct or hinder it; hating my brother in my heart by suffering *sin* upon him. Delightful societie with evil doers, taking pleasure in the cause of my *humiliation*, to see them have their way to Hell with their own hands; making that matter of sport, which nothing but the dearest drop of the hearts blood of God could expiate; laughing at that which makes damned souls shed rivers of tears: they shall be damned that have pleasure in unrighteousnes. By not seeking the thjngs of Christ as my own,

not preferring *Jerusalem* above my chief joy, not having the care of the Church lying upon me. My heart trembles not for fear of the Ark ; nor is my soul vexed from day to day with their unlawful deeds among whom I live. Oh how little do I mourn for the suffering of others for the signs of Gods anger, for the sins of the times ! when do I go apart and mourn for *Englands* crying abominations, or look upon *London*, a sinful Citie, and weep over it ?

And oh the infirmities, imperfection iniquities of my *holy things* ! Oh how much carelessness, unpreparedness, impunitency, unbelief, pride, hypocrisy, unspiritualness, earthliness, formalitie, slighness, deadness, heartlesness, distraction, indisposition, weariness, want of relish attends my attendance on so great a Maitrie ! Unanswerable walking, resting in the meer outside of duty, when I do not enjoy Communion with thee in them !

And dare such a guilty abominable sinner sit down with thee at thy table ? such a Dog that hath so often returned to his vomit, go and take that which is so base, such a Swine wallowing in the mire, ha-

to do with those precious pearls? that hath already so often trampled them under my feet, carelessly neglecting, or unworthily receiving those *holy mysteries*, rather defying them then adoring thee, by bringing such troops of my Saviours professed Enemies (unrepented sins) along with me, as if I came not to commemo-
rate, but to renew his Passion, to crucifie him afresh. Oh I have much reason to fear *I am guilty of the body and blood of the Lord, by eating and drinking unworthily*; in that I have not hungered, and thirsted after nor partaken of it so often as my necessities, and opportunities required; nor approached it with such a solemn Preparation, Examination, Humiliation, and cleansing the secrets of my heart from all sin; nor renewed the *Covenant-Conditions*, *Faith and Repentance*; nor received it with that reverent behaviour, and those inward dispositions; nor been so especially careful in making good my *Covenant Engagements*, and Resolutions, as becomes a *worthy Communicant*. Oh how can such a loathsome wretch go to be entertained by thee in so near a Communi-
on, that cannot expect, that am below the

least good look from thy gracious eye? Oh how dare such a vile miscreant presume to drink of the Cup of Blessing, who have deserved such a curse from thy hand, as that thou shouldest hurry me to thy Bar of Justice, and not admit me to the Seals of the Covenant of Grace: to be covered with shame and confusion of face, while thy Children come with boldness and present themselves before thee, array'd in the righteousness of thy Son; whilst they are lifting up their heads with joy, knowing the time of *celebrating their Redemption* draweth nigh; I may be hiding my self in the Dens and Rocks of the Mountains, saying, fall on me and hide me from the face of him that sits upon the Throne. Dragged away by cursed Fiends to the place of Torment, with hideous scrieks to an innumerable company of Devils and Damned Souls; instead of going to the house of God, the assembly of his people, with the voice of joy and gladness, with a multitude that keep holy day. While the Sun of Righteousness arises with healing in his wings unto those that fear thy name; thy wrath may burn against

me

me as fire, and consume me as stubble. The day of joy and gladness, feasting and rejoicing, sacrifice & attonement to thy sincere servants, may be a day of wrath and trouble, darkness and gloominess, distress and desolation to me: while they with joy of heart are saying, come let us go unto the house of the Lord, oh our feet shall stand within thy Gates, O *Sion*, thy Courts, O God! I, the great day of his wrath is come, and who shall be able to stand? Instead of holding out to me the golden Scepter, thou mightest break me with a Rod of Iron, and dash me in pieces like a Potter's vessel; while they are rejoicing and giving honour to thee at the *Supper*, I might lie under the *wrath of the Lamb*, lifting up mine eyes in Hell, begging a drop of water to cool my tongue. I might see them sit down with the King at his table, and my self thrust out into that place where is nothing but weeping, & wailing, and gnashing of teeth. Thou art ready to entertain those that are bidden, but I am not *worthy*; for making light of thy provision and invitation, preferring the things of the world before it, thou mayest justly say, *I shall never taste of thy Sup-*

per ; or, if I go, it might be not for the better, but for the worse ; I might meet with a frown instead of a smile ; a blow, a breach, a curse, instead of a blessing. Thou mayest instead of bread give me a *stone*, for the *Cup of the New Testament* a *Cup of wrath and Trembling*. Thou mayst turn my *heart* into a *stone*, instead of turning my *heart of stone* into an *heart of flesh*. The bread of life may be to me a *stone of stumbling*, and a *rock of offence* to fall on me and grind me to powder. For my going aside from thee, and defiling my self : the wine that *comforts* and makes *worthy Receivers* fruitful in grace, may be unto me as the *water of Jealousie*, bitter within my bowels, causing my belly to swell, and my thigh to rot ; and I may be a curse among the people. *His blood* might be lay'd to my *charge* for my condemnation, sealing up all my other sins ; instead of being *sprinkled* upon my *Conscience*, to humble me for, and cleanse me from all sin.

Behold I am vile, viler then the earth but look upon me in *thy Son*, and thou wilt love me, and be well pleased with me ; mine only hope is in that grace and mercy made known in and thorow him :

I have broken thy commands, but *he* hath fulfil'd them ; affronted thy Justice, but *he* hath satisfied it ; deserved thy wrath, but *he* hath endur'd it ; the chastisement of my peace was upon *him*, let the merit of his righteousness be upon me, and by *his stripes* let me be healed. His Blood is my onely refuge, oh let it be my *Attonement*, or I perish eternally. Wherefore didst thou *shed it*, but to save sinners ? Remember not what I have done against thee, but what *he* hath done and suffered for *me*. Oh when I consider thy *greatness* and my *unworthiness*, thy *purity* and my *uncleanness*, thy *glorie* and my *shame*, I am confounded and discouraged ; but when I consider thy *mercy* and *wisdom*, *bountie* and *goodnes*, *readines* to forgive, and *desire* to impart thy self unto thy servants, then I am encouraged to come with boldness unto thee. Thou never despis'd him that call'd upon thee, or forsook any that abode in thy fear : It was never known that any who trusted in thee were ever confounded. Oh respect not the *greatness* of *my offences* but of *thy goodness* ; though I have so often broken *my part* of that Covenant the *Sacrament Seals*, yet

be thou pleased to make good *thine*, to be merciful to my unrighteousness, and to remember my sins & my iniquities no more. Thou knowest how intolerable a thing it is to lie under thy wrath to all eternitie, and therefore lovest to do miracles of mercie, because thou lovest not that a sinner should perish. Have mercie upon me according to the multitude of thy tender mercies, blot out my transgressions; wash me throughly from mine iniquities, and cleanse me from all my defilements, with the merit and virtue of that Blood which thou hast so abundantly shed for penitent sinnes; that I may with an undefiled soul eat of the purest sacrifice, the Lamb slain from the beginning: so I shall have no spot in me for which thou wilt judge me at thy *Table*, or condemn me at thy *Tribunal*.

Being in Christ reconciled unto me, oh give further evidences of thy fatherly affection, by bestowing a double portion of thy grace upon me now thou callest me to this Ordinance; and who is sufficient for these things? I have neither a *meet Sacrifice* to offer, nor a *meet vessel* to receive thee. I know not what to say or do; how to pray
or

or receive, prepare or behave my self; not sufficient of my self to think any thing as of my self, but my sufficiency is of thee; the preparation of the heart and answer of the tongue is from thee; the God, the promiser, the Giver of *grace* as well as *glory*, that invites all to come unto thee, with assurance of finding with, and receiving from thee whatsoever is requisite for their refreshment, support, and comfort; ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye buy and eat; yea, come buy wine and milk without monie and without price. Thou preparest a table for us in this wilderness, where we eat of thy own *Bread*, and drink of thy own *Cup*; omittest no expression of tender love to treat us as a most indulgent Father. But shall the time of receiving come, before thou come into my soul to stir up thy graces in me? Canst thou that so loved me, who was of no worth, while yet in my sins, as to die for me, neglect me in thee? shall I, whose only hope is to be saved by Christ, be sent away with the guilt, instead of the comfort of his Blood? Oh of his fulness let me receive;

and grace for grace; let thy Spirit help mine infirmities, thy grace be sufficient for me, thy strength be made perfect, more eminently manifest in weakness. Array me with the righteousness of the Saints, put upon me the Lord Jesus; let me be found *having on the Wedding-garment* at the *Wedding-supper*; such a preparation of Soul as may qualifie me for it, such a degree of reverence and humility, saving knowledge, godly sorrow, renewed repentance, new obedience, lively faith, unfeigned love, joy and thankfulness, holy desires, self-denial, suitable, solemn, heavenly meditations, as becomes a worthy Communicant. Oh thou true food of my Soul! receive me who am to receive thee; quicken me with thy Spirit, feed me with thy Flesh, satisfie me with thy Blood, vouchsafe me thy Grace, communicate to me thy Nature, let me receive life from thee to act and live unto thee, who measurest not thy gifts by our *petitions* or *deserts*, but our *wants* and thy own mercy.

Earliest Supplication for Requisite Qualifications.

To go to that Ordinance which requires all imaginable liveliness and activity with dull and cloudy affections, will be my sin, and an aggravation of it, if through want of diligent endeavour to get my Soul affected and inflam'd, by stirring up the graces of God in me; and whither shall I go for this but unto thee, the author and finisher of them? how shall I do it but by thee? Oh do it for me.

Affect my heart with an *Holy Reverence*
awful reverence and self- and Humility.
abasement upon my so near
 approach unto thee in this solemn Ordinance, towards the greatness of thy Majestie, with whom I there come to renew my Covenant; towards the excellencie of thy Son, whom I come to receive into my Soul; towards the holiness of thy Spirit, whose assistance I hope for, and by whom I come there to be establisht in my Union and Communion with Christ and his Members. Oh how dirst I who am nothing but folly and infirmitie, misery

60 Earnest Supplication for

seru and sin, shame and death, presume
to come so nigh ; for behold the Heaven
of Heavens cannot contain thee , unless
thou hadst invited and commanded it ?
If so much Sanctity, Reverence and De-
votion was requisite as to the Ark, the
Temple , the receiving thy Law ; Oh
how shall I behave my self now I go
to receive thy very self? or *Communicate*
with thee, that deserves not to *come before thee*? Oh how *Humble* should I be
who am to receive a gift of Free Grace?
Was he *Humble* that was all Purity , and
shall I be proud who am so detiled?
The high and lofty One dwells not in a
haughty heart, but with him that is of a
contrite, humble spirit; nor will he that
humbled himself to the death be taken
into a proud Soul. Oh that I may there-
fore have grace , whereby I may serve
thee acceptably , with reverence and
godly fear, and be cloathed not only with
the *Righteousness* , but *Humility* of
Christ, below and mean , base and vile
in my own eyes ; I am not worthy to
be called thy Son, make me as thy mean-
est seruants, the lowest room at thy Ta-
ble; giye my sins thy pardon , my soul
thy

thy grace, my person and service thy acceptance in thy beloved ; and what thou dost convey, seal to me by what I am to receive.

Without Knowledge the Heart, the duty cannot be good ; but the *Covenant* thou hast made with thy people is, *they shall all know thee from the least to the greatest.* Oh let me come with knowledge of the nature, necessity, use, and ends of the Ordinance. Direct me how to behave my self at , and meditate upon those Divine Mysteries , that I may not be a blind offerer , nor bring a blind offering ; but offer unto thee a living sacrifice, holy, acceptable, reasonable service ; that I may receive with understanding, discern the Lord's Body; look into the Mysteries of the Sacrament, lest not knowing the meaning, I feel not the comfort of it ; but be alienated , estranged from thee through the ignorance that is in me.

That I may eat the Passover with bitter herbs , give me a Godly sorrowful sense of my own vileness and unworthiness ; take away this

heart

heart of stone and give me a heart of flesh, that I may loath my self in my own sight for mine iniquities, and for mine abominations, be filled with shame and sorrow, hatred and indignation against my self, for my offending so good and gracious, so loving and bountiful a Father, Redeemer and Sanctifier: That I may look upon him whom I have pierced, and mourn for him, with detestation and holy revenge against those my sins that cost him so dear, were the cause as well as any other mens of his death, and would have cost me damnation, abominating them as the scourges and thorns, nails and spear that Afflicted, Crucified my dearest Saviour, the Lord of Glory. The day of mourning for him is at hand, oh that I may then slay my most beloved Jufts! be revenged on them for it, and for their endeavouring to rob me of my spiritual Birth-right, my eternal Blessedness. Let me call to mind, and be truly sensible of *every sin*, and of the evil of it, and of thine and my Saviour's love manifested to me in his sufferings. There where he appears most Bloody, let Sin appear most deadly; that I may receive a broken, bleeding Christ, with a broken

con-

ontrite Heart ; a Sacrifice thou wilt not despise, O God; prepare in me, that being weary and heavy laden, I may be capable of his refreshment ; being suppled in my own tears, I may be fitter to be wash'd in his blood.

And seeing thou givest thy self only to thy *Disciples* and *Friends*, work in me fresh purposes of amendment ; that being willing and obedient, I may eat the good of the *Ordinance*. Let there be *conformity*, that there may be *Communion*; let me not put that new wine into an old impure, but new Heart. I cannot *Eat the Passeover* and stay in *Egypt* still; let me do it with my loyns girt, ready to march toward the Promised Land. Thou confirmest thy *Covenant*, and expectest I restipulate with thee, that I cast out, and execrate the old leaven. Seeing the *Covenant* of Grace sealed, let me seal a *Covenant* of Obedience ; seeing by the merit of Christ's death I am purchas'd to be thine, by the power of it let me be dead to sin, and both receive life, and change my life ; let me bring a *wounded heart* to, and carry *wounded sins* from thy Table; dye to sin, seeing

New Obedience.

64 **Garnett Supplication for**

seeing Christ dyed for sin; let me take him by way of surety, and give up my self to him by way of surrender; receive him as a Saviour; and submit to him as a Prince; set my self apart for thee on that Feast of Dedication. Let me approach with the most sincere, fixed resolutions of an intire resignation; and receive such grace and strength from thee, as may enable me faithfully to perform them; that I may find my self in the number of those, to whom my Saviour allows such special manifestations of himself, by lifting up the light of his countenance upon them, by intimating his good will and love unto them, his fulness and righteousness for them, as Shows his constant abode with them.

Let no prophane or unseamanly thoughts enter into my mind while I am about that Holy Solemnity; let me lay aside, leave behind me, and be kept from all carnal earthly vain Imaginations; drive away all drowsiness, carelessness, slothfulness; idle apprehensions; that I may wholly contemplate upon, and give up my self unto *him*, who sacrific'd his Soul and Body for me; and come before thee

thee with such Reverential Hungering, & Holy Affections, as is due to the hand that reacheth, to the seal that secureth, to the food that strengthneth that spiritual life in us, without which we can never be happy. O thou that callest me unto thee, let thy compassion pity my vileness ; let thy mercy pardon my sinfulness ; let thy grace cleanse my filthiness ; let thy wisdom enlighten my darkness, let thy strength support my weakness adorn me with the wedding garment, the righteousness of thy Son, and holiness of thy Spirit ; that all my nakedness may be covered , and my great deformities hid from thine eyes : pardon me by thy mercy, that I may receive thy grace ; and fit me by thy grace, that I may receive thy mercy ; help me so to accuse my self, that thou may'st acquit me, so to judge and condemn my self, that thou may'st absolve me ; so to exercise a holy revenge upon my self, that thou may'st spare me. Let thy Spirit be thy *Harbinger* to provide entertainment for thy Son in my *Soul*, that he may find it swept of sin, and garnisht with grace ; make it day in my Soul by hopes and desires, before I there receive the Sun of Righteousness.

Faith is thy own gift as well
as Christ ; I believe, Lord help
my unbelief, that I may be-
sprinkle my soul and Conscience with his
blood ; not only look upon and remember
but close in with, and receive him there
tendred : Eat his flesh and drink his blood ;
apply him as taking on him our *nature*, &
and giving it as a ransom for sin ; That I
may not stagger at the promise through
unbelief, but be strong in faith, giving Glo-
ry to God ; being fully perswaded that
what thou hast promised thou wilt per-
form. When I see Bread and Wine upon
the Table, let me see Christ there as a feast
in token of my reconciliation with thee,
and on the Cross as a Sacrifice, offering up
his Body and blood to thee ; observing the
Bread broken, let me see Christ crucified
for, and offering himself unto me ; upon
the Wine pouring out, let me behold how
his blood was poured forth for my sins.
As I receive Bread and Wine for bodily
fustenance, so cause me to feed on, digest
improve his body and blood ; having the
same expectation of Spiritual and Eternal
life from him, that I have of temporal life
from my food. Let me eat not only the
Bread

read of the Lord, but the Bread which
the Lord, that as by my senses I receive
the Elements to my *Corporal*, so by faith
may receive and apply him to my *Spiri-
tual nourishment*. Let the Ordinance be a
lively resemblance, remembrance, and
application of the *sufferings*, and earnest
of the *Supper of the Lamb*. Let Christ be
lively set forth, as if Crucified before
my eyes, dying for me: that beholding,
embracing, and even putting my fingers
into the print of his nails and feet, and
trustling my hand into his side's so fully
bewrayed of his suffering for me, that I
may not be *faithless* but *believing* saying,
my Lord and my God, he loved me and
gave himself for me; my Beloved is mine
and I am his. O that I may so touch him,
as I may find and feel strength, peace, vir-
tue come from him, and be healed of all
my uncleanness; that they may not be
unto death, but unto the *glory* of thy
mercy in *pardoning*, and *grace* in *purifying*
so polluted a Wretch. That it may be
the food, the feast of my *graces*; the poi-
son, the funeral of my *corruptions*. Let
me so feed on his blessed Bodie, and bathe
my soul in his pretious Blood, that my
soul

Soul may magnifie the Lord , and my
Spirit rejoice in God my Saviour ; whom
having not seen I may love , in whom
though now I see him not, yet believing,
may rejoice with joy unspeakable and full
of glory.

Circumcise my Heart to love
thee with all my Soul, and with
all my strength. Let my heart
be ravish'd with this infinite mercy
in thee to sinful miserable man, in con-
triving and giving so glorious a Rede-
mer and Redemption to save him
and now in presenting us with such spe-
cial Seals of his love , and admitting us
into so near , so holy a Communion.
For this let me be dissolv'd into love
to thee and thy Son , and to man for
his sake ; and into a steadfast vow of life
and death to thy service ; that I will give
and forgive, do, and suffer any thing for
thee. Let me be fill'd with holy rap-
tures , joys and hopes in so great a good-
ness , who having done this , will den-
me nothing , and (maugre the rage and
malice of hell) not see my soul lost , for
whom all this is done. Oh let me
meet with strong endearments of *Affec-*
tion.

ions; melting, and flowing over towards thee, languishing with desires to enjoy thee, even turn'd into, made up of love for thee; that I may be the disciple whom thou *lovest*, and laid in thy bosom. Oh deal with me as thou often doest with those that draw near to thee; though I burn not with so hot a flame, yet through thy grace I crave it of thee, that I may participate with, and be numbered among such *fervent* persons. If I cannot say I am sick of Love, yet I am sick that I cannot love thee? Where wilt thou give me thy love, admission to more familiar fellowship, clearer manifestation, sensible feeling and assurance of thy love and affection unto me, that I am beloved of thee. Give me grace to love the Lord Jesus in sincerity; let him dwell in my heart by Faith and Love; that being rooted and grounded in Love, I may be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth, and to know the love of Christ which passes knowledge; that the remembrance of him may pierce me with grief, transport me with love

70 **Earliest Application**

captivate my will, engage all my affections to him and for him. And let me know I am passed from death to life, because I love the Brethren. Shed abroad thy love in my cold frozen heart, and inflame it with fervent affection to *thee* and *this*. While my love is burning towards *self*, oh how can it chuse but be impure to thy Friends, who sincerely love thee, and on whom thou hast set thy heart, and shed thy love, thy spirit, whereby they are made like unto thee? They must needs be lovely in my eyes, to whom Christ is precious. Oh let me not come to this Love-feast with a bitter but churlish spirit! Purge out therefore the old leaven of malice, which will sour the Ordinance to me. Oh that our Father in Heaven may look down upon us children feasting together in mutual love and delight, in the remembrance of that love he hath shewn us, and joyful expectation of what further he hath promised to us.

Let me not sit sad and dejected, as if I liked not the provision, or thought my self not welcome. May

this real, magnificent, solemn, sumptuous Feast, these Celestial Viands wherewith thou feedest thy people, by thy gracious comfortable discoveries of thy self, a spiritual banquet unto my soul, a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refin'd ! Do not onely stand and knock, but open the door of my heart ; vouchsafe to come in and abide *with me* ; that there may be a chearful, comfortable converse : sup with me , and let me sup with thee, that I may be abundantly satisfied with the fatness of thy house, (feel and find abundance of soul-satisfaction reach'd out to me in the Ordinance ; and do thou make me drink of the River of thy pleasure : quench my thirst after *carnal*, and let me be fill'd with *Divine pleasures*, ravishments and contentments flowing from the inexhaustible fountain of Divine plentie. Let my soul be satisfied as with marrow and fatness , and my mouth praise thee with joyful lips. Let me come before thee with thanksgiving, and praise thee with my whole heart. Let there be Angels work at Angels food ; make me joyful in thy house of prayer. By and for

72 Earnest Supplication for

for him let me offer the Sacrifice of Praise to God, the fruit of my lips, giving thanks unto his Name in the great Congregation, and Praise thee among much People.

Thou art ready to give bread to the hungry, to fill them with good things, and the water of life to him that is *atbirst*. Thou art not straitned in thy self, but I am straitned in my own bowels; the *desire* and the *meat*, the *necessity* and *relief*, are all from thee. Oh thou that providest Food, give also a *stomach*; bid, and make me *welcome*! say, eat, oh Friend; drink, yea drink abundantly, oh Beloved! Oh create and stir up in me earnest longings and a *Spiritual appetite*; that I may come to be made partaker of the good things thou hast prepared for me, with enlarged affections, and longing desires after, answerable to my need of the *Ordinance*, and Christ offered in it, as full nourishment for my Soul under the forms of Bread and Wine; and with strong expectations to receive him and his benefits, with desire let me desire to eat this Passover; open my mouth wide that thou may'st fill it: As

*Spiritual
Thirst.*

the Hart panteth after the water-brook,
so let my soul pant after thee, O God.

The Evening Close.

AND now, oh gracious God, leave me
not to the dulness, the deadness, the
hardness, the impenitency, the unbelief,
the barrenness, the earthliness, the impo-
tency, the distraction of my own Heart !
Oh enrich the *Ordinance* with thy own
presence. While the King sitteth at his Ta-
ble let my Spikenard send forth the smell
hereof. Descend into my heart by the ex-
citations of thy grace and influences of thy
joy, and let me ascend unto thee by the ex-
ercise of grace, & pious addresses. Awake
thou North wind, and come thou South,
bow upon my Garden, that the Spices
hereof may flow out ; Make every grace
my soul lively, active, & fragrant, by the
breathings & inspirations of thy Holy Spi-
rit. O abide with me, because it draweth
wardsthe time of receiving; what do I there
thou be not there ? If thy presence go not
long with me, carry me not hence. Let Christ
appear unto, and be known of me in break-

ing of Bread; let me carry away not only
Bread, but Light, Life and Health; then
with open face, beholding as in a glass the
glory (the love, the mercy, and goodness)
of the Lord, I may be changed into the
same image from glory to glory, even as by
the Spirit of the Lord. O let me remember
and do thou remember what thy Son has
suffered, that I may be thankful, and thou
so sensibly gracious unto me, that I may
taste and see how good the Lord is.

I am altogether unworthy of my desire,
but what thou dost for any, is not because
they are worthy, but because it pleaseth thee
to do for thine what they ask of thee ac-
cording to thy will. With what confi-
dence go we to Market with money in our
hand? we doubt not returning without
our errand; Oh we would come as con-
fidently expecting the giving out of grace
to us, as if we were able to purchase it
for thou hast bid us come buy Wine and
Milk without money and without price;
and hast promis'd, and art more willing
to give the spirit to them that ask it, than
Parents Bread to their Children, which
they cannot deny, whatever shift they
make for it: our love to our Children

but hatred ; our compassion, hardness ; our bowels rocks in comparison of thine to thine : why then wilt thou not hear me ? Turnest thou a deaf ear to me ? Canst thou deny me ? Did any of the seed of Jacob seek thy face in vain ? Who ever approacht to this over-flowing Fountain of sweetnesse, but carried away some drops ? or sat by so great a flame, and receiv'd not some warmth from it ? why then lyes my Soul so cold, so frozen, so dead before thee ? O wilt thou not relieve a hungry beggar ? wilt thou not grant the request of an importunate Petitioner ? Shall I go away empty from an inexhaustible Treasure ? Hungry from a Feast ? Dry from a Fountain ? Cold from the Sun ? Sad and comfortless from a Feast of Love ? Oh ! make it a type and earnest of our Eternal Banquet : Feed me to that by Faith and love, and seal me to it in Spirit and Confidence ; let me enjoy thy lightsome reviving company in this state of absence and security. Away thy Soul from this shallocky, deceitful, vexing world ; love not thy Disease, thy Fetters, thy Calamities ; but say not with those that take up their rest in this fide Heaven, saying, *it is good to be here*.

bere. Wo is me that I sojourn in Ma-
sech, that I dwell in the Tents of Kedar,
that I remain in this sinful, polluting place,
among a strange people, and am kept so
long from my Fathers House. Oh that I
had wings like a Dove, then would I fly
away and be at rest; lo then would I wan-
der far off, (as legs and wings could car-
ry me) and remain in the wilderness; I
would live in the solitariest place of the
Earth, for my greater freedom from sin
and enjoyment of my God. This flat-
tering, vexing world should soon see me
quit it; my base heart should soon be rid
of me, rather than undergo their unceas-
ing troubles: I would hasten my escape
from the windy storm and tempest. O
wretched man that I am! who shall de-
liver me from the body of this death?
Which so oft troubles, grieves and over-
clouds me, distracts & hinders me, allures
and intangles me? When shall I have
done trifling and dallying, roving and re-
pining, fretting and disputing? Who
shall I only talk and walk with there
be composed and fixed, Spiritual and
Heavenly, love, chuse, and obey them
delight, rejoice, joy, and glory in them?

Oh when wilt thou unloose the cords of this tottering *Tent*? When shall this *Mud-wall* crumble into *dust*? When shall my earthly house of this *tabernacle* be dissolved? When shall I be carried to those eternal mansions? Why is his *Chariot* so long in coming? Why tarry the wheels of his Chariot? Hath he not sped? Hath he not divided his gifts? Hath he not obtained his purchase? Hath he not prepared a place for me? Shall I ever be at home in the bodie, and absent from the Lord? Make haste, O thou whom my soul loveth, and come in glorie, as thou first camest in humilitie; and conform them to thy self in glorie, whom thou makest conformable to thy sufferings and humility. Keep up our *faith*, our *hope*, and our *love*; by the exercise of *them* let us have our Conversation with thee in Heaven; and daily vouchsafe us some beams of thy directing, consolatōrie *light*, in this our darkness; and be not as a stranger to thy scattered Flock, thy disconsolate Spouse in this distant state, this desolate Wilderness. O shew thy self more clearly to us; testifie to our Souls,

78 **The Morning Cloth.**

that thou art our Head and Saviour, that we abide in thee by the Spirit which thou hast given us, abiding and overcoming in us, and as thy Agent preparing us for eternal Life. Let not our darkness nor thy strangeness feed our odious unbeliefs; nor my corrupt habits choke or smother my new resolutions and sweet meditations. These weak, wavering thoughts, these faint desires, these sickly affections in my Soul will not live a night, unless my gracious God interpose his Power, preserve and cherish them. Oh seeing thou hast given me to bestow some small pains on my Heart, and to conceive some good hopes, let them not be dash'd in pieces in so short a moment; spread the wings of thy goodness over me, and maintain that, which not I, but thy Spirit hath wrought in me; let me find all, when I awake let me still be with thee, O blessed Trinity, to whom be ascribed Kingdom, Power, and Glory, now and for ever. Amen.

The

The Communion Morning Drefs.

A H, where am I? what do I? all the Children of the Bride-chamber are up and ready, and I slumbring in my Bed! Tell me, ye Fairest, what made you *up* so early, and *dress* so soon? Alas, our Lord was up before us all; he call'd us up by break of day, and wondred we were not trimming our Lamps, not decking our selves, knowing with whom we were to meet, to feast to day. Our Beloved spake and said unto us, Rise up, my Love, my Fair Dams, and come away. This is the day which the Lord hath made, we will rejoyce and be glad in it. How should we welcom it with sufficient joy & thankfulness, for the approach of so great a Blessing, that brings our Saviour so near unto us!

'Tis too too late; I will arise and get me ready; but where are my *Cloths*? Oh how poor, how empty, how naked am I! Oh for the fairest, sweetest robe of thoughts and wishes out of my Fathers, Wardrobe; Oh for my silken, golden

twist of Faith to hang the Jewel of God's
sorrow, and *Humility*, *Love*, and *thank-*
fulness upon : I am never dreft till they
be on. Oh where are they ? I saw them
by me but just before I went to bed; what
was I then so long about, but gathering
tying, railing them up ? Ah this van-
World, this envious Devil, this evil de-
ceitful Heart, hath been ravelling, stealing
them out, or hid them from me, that now
I am as far to seek as ever. Oh whither
shall I ? what shall I do to find them ? be-
hold the Bridegroom cometh, and I am
not ready ; I cannot, dare not go to day.
Now will my Lord be angry when he
comes in , to see his guests ; he looking
over them, will say *where's such a one?*
was he not bidden ? I'm sure I invited
him. If I go undrest, he'll ask how came
I in, not having on a *Wedding Garment*? to
either I shall be speechless. — Ah foolish,
careless heart ! to let *Earthly* so intangle
thy *Heavenly Thoughts*; thou knowest not
now how to unloose them, which heed
and care might have prevented : my hor-
rible negligence and guiltiness makes me
tremble to go, yet not dare to keep away;
for where should my polluted Soul be
washed,

walst but in that Fountain set open for sin and for uncleanness? Oh thou that wilt in no wise cast off him that cometh unto thee; dis-intangle my thoughts from all things below, and dress me up as pleaseth thee; over-look my manifold weaknesses and imperfections in my preparation; if I knew nothing by my self, yet were I not thereby justified; I have no Righteousness of my own, and if I had, I would not mention it before thee; though I were *Righteous*, and had the greatest fitness and perfection a creature is capable of, yet would I not answer thee; I would not plead, but supplicate; not stand upon my *Right*, but petition thy *Favour*; not expect thy *Justice*, but crave thy pity, *I would make supplication to my Judge*. The Righteousness of man is not pleadable before a Righteous God: if thou shouldest be extream to mark what is done amiss by the best men, in the best actions, O Lord who could stand? we are all as an unclean thing, and all our righteousness are as filthy rags; my person is loathsome and abominable; my preparation and best performances carry in them matter of my own death and indictment, except thou

(oh) cover them with the Robe of Christ's Righteousness, and sprinkle them, with his blood, they can find no acceptance with thee. And Oh thou who for our sake tookest upon thee our passions and sensibilities, our weaknesses and sufferings, so art become a merciful High Priest, and pitiful to our infirmities, receive a wearied sinner an overburthened Conscience, an afflicted, polluted Soul into thy care, custody, and cure. The humility and sorrow, love and purity of any Creature, is not sufficient to make me *worthy* to be fed with thy Body, nourisht with thy Blood, united to thee, to dwell and be one with thee; but what I cannot be of my self, let me be made of thee, who of God art made unto us Wisdom, Righteousness, Sanctification and Redemption. Oh weigh *thine own*, not my *merits*; that I may offer up an odour of a sweet smell, a sacrifice acceptable, well pleasing unto thee by Christ Jesus; the life of them that believe, and the Resurrection of the dead. From him I hope for victory against my sins, strength in Duty against my weakness, succour in my life against temptation, in my death against despair,

after

ster death against damnation. I pre-
sume upon thy help, not because I
have deserv'd it, for I have been an unpro-
itable servant, but because thou hast re-
deemed me, for thy Blood cannot be unpro-
itable. Help me, if not for my misery
which I have deserved, yet for thy mercies
which thou hast promised; for thy good-
ness is more ready to forgive, than thy
power to punish: and thy Blood cries
 louder for pardon, than my sins for pu-
 nishment. Thou hast not yet forgiven so
 much as thou hast promised, nor promis'd
 more than thou hast purchas'd. Hath thy
 Blood satisfied for more sins than I can
 commit, and shall it not satisfie for those
 I have forsaken and do detest? Hast thou
 purchased Mercy for more then repent,
 and wilt thou not shew it on those to
 whom thou hast given Repentance? Hast
 thou been so long calling, that thou
 shouldest at last reject me? so long pro-
 mising Salvation that thou shouldest at last
 deny me? I am *thy Debtor* for thy pur-
 chase, but thou art *mine* for the promise.
 I could not oblige thee by my *desert*, but
 thou hast obliged thy self by thy word. I
 plead not the *merit* of my *obedience*, but
 the

the mercy of the *Covenant* which thy *Love* and *mercy* moved thee to make, and the *Truth* ties thee to perform: Free grace made thee a *promiser*, and thy promise has made thee a *Debtor*. Thou art not more *Free* in making *promises*, than faithful in making *them* good: a God that kept his *Covenant* unto a thousand generations.

And oh that I could now lay aside my *Body* with my *Business* *Fixed*.

put off this outward man for a more naked, inward spiritual sight, that my mind might be rendered more sensible of him, & fit to receive a deeper impression from his hand, that nothing but him might enter in. Away be gone ye wandering, worldly, vain thoughts, for I am going to my God: sit not up, nor disturb the Beloved of my Soul; come not near I charge you, make no noise to displease him, or to call me away from entertaining and enjoying him: yea (Lord) bid them be gone, and not dare to appear before thee. It is the voice of my Beloved, I hear him inviting me to his Table; I see him coming to entertain me; let all flesh therefore be silent and not be so bold as to whisper in his presence.

Welcom holy thoughts and pure de-
fires: Oh happy time wherein I may em-
brace my *Saviour*, and solace my soul in
the armes of my dearest Love! Awake
my Understanding, Will, and Affection-
ions; awake my Glory and my Heart;
awake all ye Powers, Faculties, and Gra-
ces of my Soul, and all that is within me
be summon'd in, stirred up, and wholly
bent to attend this service. My costliest
Box of Oyntment cannot be bestow'd
better then on my Saviour: my greatest
care and caution, love and
labour, then in his service. *And inflamed*
And how shall I put my heart with Love,
heart into a flame of love, a
frame to meet him, better then by consi-
dering the wonder of his love unto me?
Oh how free, *unmerited*, *disinterested*!
preventing not onely our desires, but our
knowledge, surpaſſing our *wishes* as well as
our *deserts*.

He loved us first. Had we deplor'd
our Apostacie, implor'd his Grace, re-
form'd our Ways, return'd before in-
vited, made the first overtures of Re-
conciliation with him; this had carried
something of inducement for procuring
his

his *love* : but that he who had received the injury, should address himself to him that did it ; that the offended party should pray and beseech the offender to be reconciled ; that he whose *right* was to punish, should first offer terms of grace and pardon to them that had done him all the *wrong*, and make Compensation of it to himself ! *Herein* is *love*, not that we loved him, but that he loved us *first*, even before we had a Being ; so little could we deserve it, that our felicitie in his Decrees, preceded our existence in the world. His *goodness* is so entirely its own principle, and motive, that even our *Creation* (since which alone we can pretend to merit it) is the effect of it , as well as our *Kedemption*. When no eye pittyed, no person interceded , no hand could relieve, he visited and redeemed us , unable to add to, or diminish his essential happiness. If thou finnest, what doest thou unto him ? if thou be righteous, what givest thou him ? our best services are dues, not tributes ; not to advantage him, but to discharge our selves, as acknowledgments we have all from him. He doth us *good*, not because we are , but he liberally so. The

fire.

fire we kindle on God's Altar, warms
and enlightens us, but not Heaven at so
distant a remove; nor is wanted in the
Regions of this *Sun* which shines upon us
Dunghils, not out of any invitation his
Beams find there, but because 'tis his Na-
ture to be freely, obligingly diffusive; nor
is disturbed or loses *its light*, but we by
turning away our eyes, or sending up the
black and noysom vapours of our lusts.
I cannot but stand amazed at the low
hoop of thy Sacred Majesty, in matching
with so mean, so base, so stain'd a Fam-
ily. Thou tookst not on thee the *nature* of
Angels, but the *seed* of *Abraham*: They
are bound in chains of darkness, whilest
thou art drawing us with cords of Love:
thou spared not them, and spared not
thy Son for us. What admiration and
astonishment can answer thy boundless
condescension? that thou who hadst mar-
ried infinitely below thy self, if with the
most spotless, antientest, honourablest
House of thy Creatures, should take polu-
luted dust and ashes into thy bosom! yea
thou passest by all others as Nettles and
Thorns, while thy Church is in thy eye as
the Rose of *Sharon*, and the Lillie of the
Vallies.

He

He loved us when Enemies ; not only when we were not at all, incapable of being a motive in his love, but worthy of his detestation. To have spared our lives had been an unexpected , undeserved mercy ; who finds his enemy and slays him not ; was ever eye enamored on deformity, or love set upon filthiness and putrefaction ? But behold ! I running away from him, hating of him ; he loving me, following of me, intreating my return ; I undoing, he pitying my soul ; finding his arms open to embrace me , against whom I was lifting up my hand ; for when we were without strength, Christ dyed for the ungodly ; and as foul as ugly, as loathsome, as forlorn as sin could make me, espoused me to himself ; opened his Heart to lodge in it , his profest Enemy that trod him under foot ; his Bowels yearned toward those, who raked into them with their bloody hands ; his Heart burnt with affection to those that cruelly pierced it ; when we were fightinghe was dying; when we had the weapons in our hand, he had the spear in his side. Herein God commended his love to us, in that while we were sinners Christ dyed for us., shewed as great

great love and kindness to the greatest Enemy, as could be shewen to the greatest Friend; and receiv'd me not to mercy only, but to the Endearment of a Son. That the General should dye for the Souldier; the Physitian for the Patient; the Workman for the Work; the Pastor for the Flock; the Master for the Servant; the Just for the Unjust; the Innocent for the Guilty; the Shepherd for the Sheep; the Prince for the Rebel; the Lord of Glory for the Children of Disobedience; he that was without all sin; for him that was without all Righteousness; God for Man; to wound a Darling to stanch the Blood of a Traytor; for the Judge to pardon, and put himself into the Malefactor's cloaths and stead, and suffer for him; to dye for those that killed him? and bleed to wash his own blood from their hands that spilt it; with the kind Balsom Tree, whose healing wounds weep sovereign Balsom to cure those that made them: that he should interpose his own Breast to receive in those arrows of vengeance aim'd at us; and that while professing our selves his Enemies, and proclaiming

War

War against him ; to spare our lives, lose his own ; that he should so love us, as to give himself for us, is such a *so loving us*, as makes the highest *Hyperbole* dwindle into a *Meiosis*.

He loved us unto death. No sooner born then persecuted, nor circumcised then design'd for the slaughter. Behold the God of Heaven flying in a womans arms from the rage of a weak Man : the God of Isræl driven to be surfed out of the bosom of his Church. He that made the Heaven of Heavens, subject to, if not busily working in the homely trade of a poor Foster-father. The owner of all possessing nothing, but the punishment due unto our sins. He that commands the Devils to their chains, transported, and tempested by *that* presumptuous *Spirit*. God all-sufficient exposed to hunger and thirst, weariness and danger, grief and contempt, reproaches, affronts, and calumnies ; blasphemed of those whose God he had always been in a peculiar manner ; straitened in the womb, vexed in the world, abased from the Cratch to the Cross, rejected by Churhls, persecuted by Wretches, tempted by Reprobates ; and yet the Son of Man
must

ust suffer many things, he sold and caught, bound and drag'd, arraign'd and condemn'd, stript and scourged, revil'd and be-mear'd, pierc'd and gor'd, and then is it finish'd. Thou seemest now (O Blessed Re-leemer) to have finisht in thy passion, what thou hadst continually suffered in the whole course of thy life. How many slaves under the Tassalage of an enemy, fare better then thou, from ungrateful Men whom thou camest to save? Thy whole life was but a continual passion, thy birth and death but one protracted act; Christmas Day and Good Friday but the evening and morning of thy passion; thou foundest a Golgotha even in Bethlehem; others die Martyrs, but thou barnone among beasts, and liv'd among worse, as well as died among thieves. Blessedness is made not earth-nely but wo, to bring earth from wo to blessedness.

Behold him now (O my foal) hanging upon the Cross (and thy sins putting him into that gore) saying, Weep not for me that endures it, but weep for your selves that causes it: read in the the cruelty of our sins; see how barbarously they have led me, how miserably I am torn and wounded.

wounded by you: how many thorns in this
Crown of thorns are your sins : how my
blood, with my warmest love runs out to
fetch you home to God. Oh my head, my
side, my hands, and my feet. Look
through these gaping wounds into my
heart; pierc'd first by love, and then by
a spear for you. Was ever any sorrow
or love like unto mine? Can I do more
then die for you? Will you not be per-
suaded what an evil and bitter thing it
is unto me? Do you not see how it rakes
into my side, and tears my very heart?
how greedily it sucks my blood? Behold
the pits it diggeth, the very prints of
its nails; see the very place where it
hath thrust its spear. Canst thou hug
and embrace bloody Parricides? shew
any kindness to so deadly an enemy? har-
bour *them* that have used me thus? You
say, You are my friends; will you not
take my part against *them*? Have not
all these wounds, mouths enough to per-
suade you to fall out with sin? Would
you have me used thus again? Could you
find in your heart to see me once more
upon a Gibbet? Will you tear open my
wounds (crucifie me) afresh? Else why

can you not be prevail'd with by this sight? Why do you not spit in the face of your sins? do all the despight you can unto, revenge me perfectly upon them? nail them unto my Crofs, if you would have me embrace you?

O how ought my Adamantine heart to rend in pieces, when all thy tortures and grones are for, or are from us? And yet as if once were not sufficient, how often do we joyn with those that crucifie thee afreih? By *hypocrisie* we bend the knee with ludibrious devotion, saying, *Hail King of the Jews.* By *presumption* we put a Reed in thy hand. We smite and buffet thee with the works of darkness, saying, *Prophesit who smote thee.* By *Prophaneness* we spit in thy face the filth of our rotten hearts. By *Sacrilege* we cast lots for thy garments. By *Schism* we divide thy seamless Coat, (which the rude Soldiers did not.) By *popularity* we wash our hands as innocent, and to please men, condemn thee. By un-hallowed *cups* we give thee gall to drink. By *Superstition* betray thee with a kis, and despise thee with seeming honour. By *Apostacy*, deny & forswear thee. By *Heretick*

rack and disjoynit them. By the same
laughs and scolds, ~~cathy~~ and blasphemous
tear and rend thee. By any common sin
we prefer Barabbas before thee. O wot
thy pains so light, that we must every day
redouble them? Is this the kindness, the
entertainment thou deservest? the recom-
pence of thine ineffable love, thus cru-
elly to vex and wound thee? O how can
we hope to find Redemption by thy
Blood, while we continue by our horrid
crimes to make new gashes in thy side, to
rub thy wounds afresh, and cause them to
stream anew, that were even closed up
before? an act more Jewish than the
Jews. Oh! I sigh unto thee for want of
grief, for thy grievous sufferings: Oh
that I could turn my self into tears, that I
might wash the wounds I have made
seeing thou diest for my sins, how ought
I to despise my self, who have so cruelly
offended and tormented thee? the very
party whose offences have brought those
miserable torments and death upon thee?
Oh how must this needs irreconcile and
engage me to pursue ~~them~~ to death, that
in the eye of all the world brought so
great shame, and pain, and amazement

on the Lord of Life and Glory? Come along with me, Oh ye vile, ye sinful passions and corrupt affections, into his presence, (if ye dare live so long) and there receive your mortal wound from him! Methinks you should begin to die at the very thoughts of a dying Redeemer, and swoon away at the sight of yonder Blood, and not stay till you come to his Cross; but give up the Ghost before you see but the image of his death: do you not feel the power of it afar off? doth not his pierc'd side pierce your heart before you behold it? Oh ye bloody things! what have ye done? what wounds have you made in the Bodie of my Lord? lay your necks quietly on the block; prepare your selves for death which is approaching: may, never struggle nor resist; think not to live any longer for I have vow'd you in sacrifice to him.

And now what remains, but ~~that~~ ^{that} I renew a quick and lively going sense of the ends of this Rite, ~~and~~ ^{and} yours and of mine in going, and what lies hid under the Ceremonie? Oh my Son! whither art thou going? What is that Table which I see yonder spread for us? and

and what is thy chief design in going to it ? what means that broken bread that is provided ? for vwhat end vvas that body Crucified ? do men use to drink a cup of Blood ? Oh let me knowv the bottom of this mysterie ; let me enter into this secret, and my ovvn heart's.

Renouncing my own Righteousness and Preparation ; in his name, merits, mediation, strength and righteousness ; in obedience to thy command and thy followers practice ; to renew my Covenant vwith thee ; to commemorate and be affected vwith his death ; to ovvn and encrease my Spiritual Union and Communion vwith him and his members ; to further my joy in the Holy Ghost, peace of Conscience, and hopes of Eternal Life ; for the nourishment of my Soul ; to get power against my sins to act, and excite, and strengthen my graces ; to make fresh applications of his blood ; to have the Covenant of Grace vwith all its blessings sealed unto me, *I go unto thy Table.* O stir up in me thirsting desires after, strong expectations to receive these blessed ends and benefits ; and do thou make them good unto me.

Oh

Oh how weak, how imperfect are my Graces ! I see and know but in part, so love, obey, believe but in part. Oh how many temptations, adversaries, difficulties assault me ! How seldom have I a will to do good ? and when I would do good evil is present with me. All I have, can, or am, is from thee, so due unto thee, but all still unworthy of thee ; yet how heart-bound is that *little all* of service I do thee ? I pray as if afraid to be heard, year as if unwilling to be saved, communicate as if loth to receive thee, serve thee as if I would not please thee. To that end I go to the *Lords Supper*, suitable and sufficient to nourish my inner man ; where are rendred most familiarly and effectually his *Flesh* and *Blood*, meat and drink indeed. Oh that I may have such expectations of Spiritual life from him, that I have of Temporal life from my food ! and so eat his *Body* and drink his *Blood*, receive, digest, and improve, feed upon, and Spiritually apply Christ's incarnate and in his *sufferings*, that may find refreshment and sweetness, quickening, strength, and life from him,

and may live by him, and in him, and he in me. Oh that by the power of thy spirit accompanying the Ordinance I may partake yet more and more of a new and divine nature : that I may find strength and vigour diffused through my whole man ; and receive some communication of that light and life which Christ came into the world that his People might have, and that they might have it more abundantly. Oh that his Death and Resurrection may have their power and efficacie upon me, crucifying my lusts and passions, and railing me up to all the acts of the Spiritual life. Oh that something may be done this day against my pride and passion, worldliness and carnalitie, hipo-crisie and uncharitableness, doubtings and unbelief, distrustful fears and discontents, backwardness and indisposition to, listlessness, dulness, and distraction in Duties. Oh that I may find my heart thereby drawn nearer to, and carried out with more unweariedness and chearfulness in thy Service. Let me come from thence with my *pardon* sealed , my *corruption* subdued, my *graces* quickened, strengthened, and confirmed ; my heart enlarged, my

soul refreshed and encouraged to run the waies of thy Commandments ; and so inseparablie united to thee , that no Temptation may be ever able to dissolve the union ; but that being begun here in grace, it may be perfected in glorie.

How painful and intolerable is the obscuring and interrupting of our Union and Communion with Christ (our Heaven upon Earth ?) Therein we enjoy his person and

To maintain and increase, evidence and enjoy union and Communion with Christ and him crucified.

all sweet Relations to it : his death , and all the saving fruits,priviledges, and influences of it. To maintain and encrease, evidence and enjoy it, I receive the Cup of Bleissing which we bless, the Communion of the Blood of Christ; and the Bread which we break, the Communion of the Bodie of Christ to my soul , my faith, yea even to my outward Senses, signifies, seals, and instrumentally exhibits my Spiritual Communion with Christ and his Death. Thereby I partake of, and am strengthned in, this Fellowship with him, as really as I partake of that Bread and Cup. Oh that he being united

to me in these holy **Mysteries**, may comfort, rule, and direct me in all my ways, and his Spirit turn me into the same quality and likeliness ! Oh that I may then find him whom my soul loveth ! Then are the *signs*, but where the *body* and *blood* of my Saviour, the *Lamb* for a *sacrifice* ! I go not for the *bread* and *wine*, but to see *Jesus*. What are the *Elements* without thy *presence* ? Oh what wilt thou give me if I go from thy Table *Christians*? Let him kiss me with the kisses of his mouth, (afford expressions of his tender affection and reconciliation to my soul,) for thy love is better then wine.

To maintain and increase Spiritual union and Communion with Christ's Members.

If we forsake Communion with our Fellow members, how can we maintain it with our Head? What need they have I (especially now)

when so many divisions and disagreements) of, and to that end I come to the Ordinance, which tends so much to unite and knit together the disjoyned Members of Christ; for we being many are one Bread and one Body, for we are partakers of that one Bread, and herd

profess to be one, and to walk as Fellow-members in Christ, with all christian love and tenderness towards one another. Oh let my heart be enlarged towards *them*, my delight in *them*, (for their relation to thee and thy Image upon *them*) sympathize with, have a fellow-feeling of, interest my self in their several states and occasions; rejoicing with those that rejoice, and weeping with those that weep. Seeing thou hast so loved us, let me be perfectly reconciled to every man; and every spark of anger, envy, and malice, be utterly extinguished, remembering he that comes in hatred is a *Judas* to *Christ*, and a *Cain* to his Brother.

Through the death of Christ my sins are pardoned, my reconciliation with

*God obtained, his curse removed, the
Enemies of my Salvation subdued, my
eternal Salvation and Inheritance, my
deliverance from worse then Egyptian
Bondage procured, the new Coven-
ant established, all my mercies pur-
chased, conveyed and sanctified: yet
how unthankful for, insensible, for-*

getful of it am I? so greatly ungrateful
as to burie in oblivion the greatest expres-
sion of his infinite love: *in honour of him*
to make a solemn rehearsal of his famous
Acts, to speak of the glorious honour of
His Majestie, and to talk of his Power:
I come unto this lasting Monument and
Memorial, to shew forth his death till he
come. Oh let me *celebrate* it with an
affectionate, fiducial, thankful, obedienti-
al remembrance; with a ravished heart
filled with a gracious composition of joy
and sorrow, love and admiration; with
such resentments as befit so strange an
object, that I may desire, & rejoice, mourn,
and tremble; be in such a mixture of
passions as may even imitate the confus-
ion that was in the world at his sufferings;
make such deep and lasting impressions
thereof on my soul, as if this was the
very day he suffered. Let me not con-
clude I have received Christ, till I have
remembered him, so as to affect my heart
with *love* to him, *desire* after him, *faith*
and *joy* in him, sorrow for my *sins* the *cause*
of his *suffering*. Let me think of it as an
history to beget my knowledge, as a *Gos-*
pel to beget my *Faith*, as an example to

provoke my patience, as a *benefit* to procure my happiness. Oh that I may so remember him at his Table on his Cross, that he may not forget me on his Throne in his Kingdom. Lift up my mind from the contemplation of him as he hung upon the Tree, to him as he sits now in Glorie at thy right hand, making intercession for me, presenting to thee the invaluable merits of his death, to appease thee for the *sins* I commit daily against thee. Oh set me as a seal upon thy heart, as a seal upon thy arm, that I may be never forgotten, always remembred, preserved, kept safely by thee: and let me set thee as a seal upon my heart, as a seal on my arm, receive thy image and impression of thy *love*, keep it thankfully, continually on my heart, and testifie it in my life.

By reason of my infirmities, carelessness, *sins*, how apt am I to doubt the pardon of them, and my interest in thy *love*? The streams of corruption rising up in me, interrupt the light and lustre of my future possession, and suggest matter of diffidence and anxietie, that my hopes

To have my personal claim and title to the new covenant cleared.

hitherto have been ungrounded, my Faith Presumption, my claim to, and propriety in Christ uncertain, if not quite desperate. But he hath shed his *blood* meritoriously to procure it; and I go to the Ordinance as thou hast appointed it, to have my *pardon*, and *interest* in his Blood sealed and assured unto me, and to renew my engagements and resolutions, that I may be tyed faster to thee with new cords of thy love and that it may be more impossible for me to unloose my self from thy service. O let me therefore receive it as a *sign* and *seal* from thee to me, representing and exhibiting thy self and benefits; and from me to thee, a *sign* to separate me from sinners, a *seal* to oblige me to all faithfulness and thankfulness required on my part. Oh make the *Ordinance* effectual to all those blessed ends and purposes for which thou hast appointed it. Let it be not only a *sign* to represent, but an *instrument* to convey Christ with the power and virtue of his death unto me, and a seal to assure me of my Interest in the *Covenant*; that in those holy Mysteries I may not onely *commemorate*, but effectually *receive* my blessed Sav-

our,

our, (thou mayest communicate to me thy self) and all the benefits of his passion; and have not onely a *representation*, but a *participation* of him in the *Sacrament*: to the outward Administration of it joyn the inward Seal of thy Spirit.

Thou knowest all my corruptions and temptations, wants, weaknesses, and imperfections, poverty and nakedness, troubles and dangers; how often I am tempted and defiled, grieved and indisposed; what strong corruptions to be subdued and mortified, languishing graces to be quickened and strengthened, faint purposes and resolutions to be enlarged and confirmed. In confidence of thy great goodness, faithfulness, and mercy, I thy creature come unto thee my Creator, thy son unto thee my Father, thy servant unto thee my Lord; in danger unto thee my Saviour, needy unto thee the Possessor of Heaven and Earth, diseased unto thee the only Physician, unclean unto thee the Fountain of grace and mercy, desolate unto the God of all consolation; guilty, blind, lifeless unto thee the Author, the Father of pardon,

don, light, life, and Salvation. Oh heal me of the *guilt* of my *sins* by the *merit* of thy blood, of the power and corruption of my sins by the *efficacy* of thy *Spirit*. Inflame my coldness with the fire of thy love, soften my hardness with the dew of thy grace, enlighten my blindness with beam of light from heaven, anoint the eye of my soul with eye-salve that I may see clear up spiritual things to my apprehension, heal all the distempers, ease all the pains, supplie all the necessities of my soul. Make me more humble, holie, heavenlie, confident, and believing: fill thy house with thy own glorie. Stand not at a distance behind the wall, shew thy self through the Lettice of the Ordinance: let me see the outgoings of my God and my King in his Sanctuary. Let me not come unto thee, nor go from thee without thee. Oh take this season of coming in upon my soul; bestow more of thy self upon me. Change me into thy likeness, lift up my heart unto thee in Heaven, turn all earthly things unto me to bitterness, contempt and oblivion: Be thou my meat and drink, my hope and strength, my shield and portion, my honour and glorie, my

Lord

love and joy, my delight and solace, only sweet unto my taste from henceforth and for ever.

These are the *mercies* thou hast promised to thy people, hast *bidden* them to *ask*, art *wont* to *convey* by thy Ordinance. These are the *legacies* left me by my Saviours *Will*, whereof thou art *Executor*: his prayer, promise, and blessing, this Institution is ingaged to procure them for all believing Receivers: for these things therefore which thou then granted him, do I come unto, and wait upon thee this day. With no lower aims go I to thy Table: with such precious things is the Lord Jesus wont to feast his Guests, and of his infinite fulness it is, that I hope to participate, through him to be strengthened with might in the inner man, even to be made strong by the grace that is in Christ Jesus. Thou hast provided for my soul as well as body; shall there be bread enough in my Fathers house, and I here perish for hunger? Pertains it not to thee to keep in repair that *habitation* thou hast made so for thy self? Will it tend to thy Honour who hast begun to build, to leave the workmanship of thine own hands, as if

not able to finish? must not the food and Author of our *Spiritual life* nourish, and cherish, redress the decays, uphold the frame of it in us? Oh! will the head let a member perish? shall a *branch* wither for want of *juyce*? he is the true *vine*, we the *branches*, thou art the *husbandman*, hast ordained *him* to be the root, fountain, and support of all Spiritual furniture, grace and fruitfulness to those implanted in him; Oh of his fulness of Grace communicate to me, for without him I can do nothing acceptable to thee! Art not thou as willing to bestow the fruit of thy Blood upon us, as to shed it for us? Hast not *thou*, who once so readily healed diseases, cured all that came unto thee, as much mercy to Soul as Body? Art thou not as merciful as tender, as able, as willing to help as ever? If (as I hope) *thou* wilt, thou canst make me clean and supply my wants outward means without thee cannot, yet here thou hast bid, I attend waiting for the descent of thy Holy Spirit: oh say unto me, be it unto thee even as *thou* wilt; yea even as *thou* wilt, who art ever readily, strongly inclin'd to do thy people good. Oh let me be so refresh't, and strengthen'd with

with that spiritual banquet, that I may chearfully walk on my way to glory, through *him* who is both Sacrifice and Priest, the Feast and Master of it, invites us to, and feeds us by himself, to whom with thy Blessed Majesty, and Holy Spirit be ascribed all Honour, Glory and Praise, now and for ever. Amen.

Going to Church.

Come away, my Soul ! let us go : (oh that I may) See how he loved us, how dear we are unto him, how nearly related he is unto us. Let us go die with and for him ; disclaim whatsoever is against him, renew our *Covenant* with him, consecrate our selves wholly to him, that we will never leave nor forsake him. We were unworthy he should speak to us, or look upon us ; he comes unto us, dwells with us in our nature : unworthy of the crumbs that fall from the *Table* he hath spread for all creatures ; and behold he calls us to one furnished with the richest of his blessings. Oh that I may find him whom

whom my soul loveth ! oh that he would speak comfortably, savingly, effectually sensiblie unto me ! that my heart may burn within me while he talketh with me, and openeth unto me his love and affection, those holie mysteries, and my understanding.

His *sweat and blood*(oh my soul) *drown-ed* not his *affections* to us ; his *Compassion* brake through his *passion* ; *in the same night*, (which was so full of anguish and dolor to his Soul,) *wherein he was betray'd*, when death was in sight , and all those unspeakable fears and sorrows , terrors and sufferings were ready to invade him, when his Disciples were readie to betray, forsake, deny him ; *injuries* from men, readie to load him ; and the *Justice* of God upon sin to be demonstrated on him , he then even *forgot* his own *miseries* to *remember* and *dispense* his *meries* to *us* , and provide this Banquet for us , continually to present himself to us ; lest after he had endured so much for us we should forget or distrust his love unto us. Oh how was he burned between two fires, the fire of his *Affections* to us, and that of his *Afflic-tions* for us ! At *that time* wherein men were

were designing the greatest cruelty against him, was he bestowing the greatest courtesie and gift on us ; himself leaving us a Legacie, a pledge at parting of his dearest *love*, stronger then death, that held him on the cross to finish our Salvation, when death could not hold him in the *grave*. Before he gave himself to be crucified for us, he provides an ordinance the mearis of his communicating himself to us : he gives us in the *Sacrament* what he did and gave, prepared and purchased for us on the cross.

Oh the infinite *love* of God, that he would give his own Son ; and of *Christ* that he would so graciously come and save us, and leave us those *remembrances* and tokens of his love ! that he should die for us when he was on earth, be so mindful of, and nourish us with himself now he is in Heaven ! Oh wonderful misterie, that the Bodie of Christ now reigning in Heaven, should be laid upon the Table ; that the *Author of life* should become the *Bread of life* ; that under the broken form, of *bread* and *wine* whole *Christ* should be conveyed to everie Believer ! His Personal Union is with the *single nature*, but his

his Mystical with every Believer. This Sacrament is the *representative* of the Substance, the *sign* of a Covenant, the *seal* of a Purchase, the *figure* of a Body, the *witness* of our Faith, the *earnest* of our Hope, the presence of things distant, the *sight* of things absent, the *taste* of things unconceivable, the *knowledge* of things that are past *knowledge*; a *seal* of our Saviour's engraving, whose *superscription* is Christ's loving us, whose *Image* is Christ dying for us, whose deed is Christ's New Testament confirmed to us: in the *sign* we have the *Image*, in the *seal* the *benefit* of Christ's Body; in the *sign* we see, in the *seal* we by Faith receive him. The *Bread* and *Wine* are but the *dishes* in which this *Feast* (not of the belly but mind) is served up; not the *Feast* it self. Faith eats, not the *Bread*, but the *breaking* of it; drinks, not the *Wine*, but the *pouring* of it forth. The *eating Christ's flesh*, and *drinking his blood*, is nothing else but an *act of Faith* terminated upon him as our *Mediator and Redeemer*. The participation of his Body and Blood for strength and refreshment, (sweet to Faith as meat and drink is to hunger) could not be better

sha-

shadow'd forth then by the staff of Bread and Wine, comprising all sorts of Spiritual provision for our inner man: and Faith is to the Soul what Natural heat is to the body, by virtue of which the Nutritive Faculty turns the food into nourishment. They present and confirm Christ to us as the most needful, beneficial, and perfect nourishment of the New man, as Bread and Wine are such unto the Body, *i. e.* that Christ crucified preserves us from Eternal death, and is unto us the Fountain of Spiritual and Eternal life. *Believe, and thou hast eaten:* Christ is *present with*, but not in the *Bread and Wine*, but to the *faithful Receiver*, not in the *Elements*, but to the *Communicants*; not water, but washing with it is *Baptism*; not Bread and wine on the *Table* are a *Sacrament*, but *eating and drinking them*; which if they be *acts of Faith* (the hand and mouth of the soul) the Bread and Wine as really convey and unite whole Christ with the vital influences that proceed from him to the Soul, as the hand doth them to the mouth, or the mouth to the stomach. Whatsoever we may expect of bodily strength

strength or reparation from Bread and Wine, we may expect from Christ for our Soul, life maintained, grace quickened, deadness enlivened, resolutions enabled, hope erected, faith strengthened, lusts subdued, which is consequent upon our union with Christ and interest in the Covenant, renewed and ratified to his people by Christs death, and sealed to them in the Sacrament. In the *Word* we have a *promise*, here a *pawn* or *pledge* of him.

Lift up your heads therefore, O ye gates of my Soul, and be ye lifted up ye everlasting doors, and the King of Glory shall come in. And be assured such additions of grace as thou art fitted for, and Infinite Wisdom sees meet to deal out, shall be conferred upon thee.

Fear not, I charge thee do not faint; let not thy weakness, thy povertie, thy inability discourage thee; all have not Talents alike; a Faith richly embroidered with love and delight is not given to all, and expected onely from those to whom it is given. Be thy *attire* whole, sincere, clean, and white, free from spots of the flesh and Spirit, though not so perfumed with heaven

heaven as thy Brethren ; thou wilt be welcome. Thy God and Saviour will not ask, *How camest thou hither not having on a Wedding-garment* : he knows thy heart, and sees thou hast it. He will not break the bruised Reed, nor quench the smoking Flax , till he send forth judgment unto victorys What manner of, guests were those he commanded to be brought in to the Wedding Supper ? but such as were found in the streets, and lanes, the Hedges and high wayes : the poor and the maimed, the lame, the halt, and the blind ; hunger-starved, forlorn, undone lost wretches.

Oh blessed is the man whom thou chusest, and causest to approach unto thee, that they may dwell in thy Courts ! We shall be satisfied with the goodness of thy House, even of thy holy Temple.

At the Lord's Table.

What shall I render unto the Lord for all his benefits ? I will take the cup of Salvation , and call upon the Name of the Lord. I will pay my vows unto

unto him now in the presence of all his people.

Come forth, oh my graces ! stir up your selves, stand ye lively and active before the Lord. Awake my *Faith*, and see the Atonement of *my sins* in the broken body of my Saviour , the price paying the ransom laid down , the thing in doing. Awake *Repentance*, and hear the strong cries , and see the doleful Agonies of him that bore *our chastisements*. Awake my *Memory* and call to mind that *Egypt* wherein I was, and the Blood of the Passover , which removed the Destroying Angel from my Soul. Now let the Altar smoke with the sacrifice of a loving heart, inflamed with the holy fire of Gods love to me. Flame, oh *Love*; come ye warm *Desires* , and break with longing. Let *Fear* with all veneration do its obeisance. Come up, ye Daughters of Musick , and all that is within me, bless his holy Name. Now the wax is warm , Oh let the seal be stamped fair, that I may see the impression ever after. Now that God shews forth to me *the death of his Son* for me, let me shew it forth to God again , as that which I stick unto and abide by for my

my Righteousness and Peace with him.

Having liberty and access with boldness unto the Throne of Grace by the Blood of Jesus, the High Priest of our Profession, let us draw near with a true heart, in full assurance of Faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

O thou that providest food for all creatures and hast given all creatures to be food for Mans body, and for his soul, not only thy holy Word, but the blessed Body and Blood of thy Son; cause all our hearts to burn with desires after thee, who art so full of love to us. Prepare every one by a full digestion of thy heavenly word, to receive likewise this Divine nourishment. Make it (through the lively operation of thy Holy Spirit) the Bread of Spiritual life, and Wine of Spiritual comfort to all our Souls. Cause us to long after, relish and savour the things of God. Let this be the constant language of our Souls, *Lord evermore give us this Bread.* Call in, compose, and spiritualize all our thoughts at this solemn Ordinance. Pardon every one that preparerh his heart to seek

seek thee, though he be not cleansed according to the Purification of the Sanctuarie. And, O thou that made us upright, pitie the degeneracy of mankind ; despise not the price of thy Sons blood, let it not be as water spilt upon the ground ; convert, direct, unite, provide for, take care of, support and comfort all of them : let us take a mutual charge of one another, make us all up more and more into the mystical bodie of thy Son, that we may keep the unitie of the Spirit in the bond of Peace. Afford us thy Gospel in its power and puritie, libertie, and efficacie, so long as the Sun and Moon endureth. Let us never want Magistrates and Pastors after thy own heart, which shall protect, encourage thy people, and feed them with knowledge and understanding.

*Written to best See (my Soul) thy Sub
On the Communion set down with what
nicians separated from the a handful of his Disciples
Congregation. that lay it common with
the rest of the world ; by
nature children of wrath even as others,
born in the same state of distance from thee,
and with the same principles of enmity
against thee. Oh ! what is this that is
come*

come to pass? how is it that thou manif-
festest thy self to us, and not unto the
world? what moved thee to make a *dif-*
ference, where thou foundest *none*? Why
were we not made a Prey of Divine re-
venge, and perished not in our enmitie
against thee? Why wert thou not pro-
voked by our obstinacie, malice, and un-
belief, beyond the possibilite of an At-
tonement? Why hast thou so long suf-
fered our injurious disrespects, and un-
kind repulses of a merciful Saviour, and
perswaded till thou overcame and made
us yield? Why hast thou not cut off all
our hopes of a blessed immortalitie, who
have paid so great bountie with con-
tempt, so manie benefits with ingratitude,
so inexpressible love with oblivion, neg-
lect, and hatred? Oh what hast thou
done? What hast thou not done and suf-
fered for us? why wouldest thou buy
sinful dust with thy own blood? Redeem
our shame by the shameful death of Glo-
rie and immortalitie it self? put thy self
(that got nothing by making the world)
to more charge then all of it is worth, to
redeeme the worst part of it, *fallen man*?
Who can conceive whether we had preci-
pitated

pitated our selves, and to what thou hast exalted us? to be spectacles even grateful to God, who were monsters of horrore; laid in his bosom, who were in the arms of the Devil; worthy his *imbracments*, who were unworthy of his eyes crowned Kings of Heaven, who were slaves condemned to the Prison of Hell. He not onely pardons our sins, but relinquished his Throne, lost his life, to inthrone us in his Kingdom: bestows on us his greatest mercies, unworthy of the least; sets us down as *sons* at his Table with his *children*, who are unworthy as *dogs* do creep under it, courts us to *obedience*, who might not onely command us to it, but instantly punish our *disobedience*: promises a *reward* to such who are so far from deserving it, that they are still provoking him: *glory* to such who are more apt to be ashamed of their *dead* then *offences*.

Oh! how ought we to be transported with love and thankfulness, considering who hath chosen us, when, why, whom, from, and to what, how long, and how few, his peculiar care of, and kindness unto us! How should the remembrance
of

of this dear love of our Lord , make us burn with ardent affections towards one another ! How shall we offend one of those for whom Christ dyed ? or deny ourselves to them to whom he hath given himself ? Shall we hate , be envious, and uncharitable, where thou art so loving, so liberal ? condemn or despise the meanest, when thou distributest thy self to all ? Oh, now we see thy love to enemies, let all ours find us friends ! Let no malice, heart-burning, or uncharitableness, enter in, or any more rancour my soul. With all thy people let me interest my self, and own them in all their concerns, pity them in all their miseries, be ready to relieve them in all their wants, to comfort them in all their distresses , to counsel them in all their doubts , to delight in their society , bear their infirmities, pardon all their miscarriages, study their welfare, do all the good can to Soul and Body.

Now I see the Minister at the Table to consecrate the Bread and Wine by Prayer and the words of Christ's Institution : with joy and admiration think

(my Soul) how Christ was ordained and
accomplished for the Office of a Medi-
ator, whom the Father sanctified and sent
into the world ; and for this cause he san-
ctified himself as Priest, Altar and Sacri-
fice for our Redemption , Spiritual nou-
rishment , and Eternal salvation. The
Eternal Wisdom of God Incarnate did
reveal and communicate his Will, his
Love, his Spirit, his Glory, to sinful mi-
serable Man. Oh the immensitie of his
Mercy , and unutterable treasures of his
Grace ! which neither the provocation
of our sins , nor the infinite exactnesse
of his own Justice, could any way overcom-
e or restrain to despise the works of his own
hand, or not to compassionate the wra-
chednesse of his Creatures , though it cost
the Humiliation and Exinanition of the
Son of God ! Oh how great, how am-
able appears his Love and goodness, in
passing by so many offences, and requiri-
ng no satisfaction from us for such insuffi-
cient wrongs, but transferring the punish-
ment from us unto his own Son ; what
love also was so great , that he would
bear our iniquities that we might be sa-
ved ! Oh how could he chuse a more
ob-

lizing way of Redeeming us, that hath
displayed the severest Justice and
ghest Mercy, the greatest hatred of sin,
greatest love to sinners; since by those
equalled and unvaluable sufferings to
which he delivered up for us that Son,
who is so near unto him, that he is one
with him; at once manifesting both how
much he hated sin, which he so heavily
dwelt in the person he most loved;
and how much he loved sinners, by gi-
ng up what he so loved, for a ransom
those that were guilty of what he so
hated? And oh the miracle, the amazing
prodigie of this Love! that Heaven
should so condescend to Earth, and that
man should be so united to God! that
God should dwell in flesh, and that this
flesh should be our food! That the Son of
God should love us better then his life, and
the meat of Worms, of Sinners, of En-
emis! that he should make himself pre-
sent to our Faith; and as if he would do
more then *die* for us, desires to *live* for
ever in us, and to be united to us! Was
ever kindness like unto this? was ever
such a furnace of love burning in any
heart? can any heart freeze over such a

fire? Oh! who can abide the heat of love? who can dwell in such flames, & not be consumed? who can abide in great sense of this love, and abide in body? what instances can parallel? what words can be expressive? what apprehensions can commemorate? what pictures can be sufficient for the admiration of this so infinite love? Be thou swallowed up (O my Soul) in this depth Divine love, and hate to spend thy thoughts any more upon other things that hast in a Saviour to take *them* up.

The Minister coming to-wards him. Oh! I shake, I tremble, am altogether confounded at the approach of so great a guest! Lord, I am not worthy that thou shouldest come under my roof, or to eat the crumbs that fall from my own, much less *thy Table*. Oh, am I that I should dare with my (ordinarily, actually) desiled hands, to receive those high, those holy Mysteries? dost thou delirest to come unto me, be entertained by me? what findest thou in me, that so much delights and invites me to me? art thou ignorant of my vile beginning and original? I am not

cherubim, Seraphim, or of the number of that Celestial Hierarchy; but dust and ashes, polluted dust and ashes. Lord, hadst thou rather be at another mans house with dishonour, than at thy own with honour? or, if thou hast no respect to thine own honour, if thou castest under foot all praise and renown, if thou takest unto thee every vile sinner, yet hast thou no regard to thy Greatness and Majesty? Thou knowest my poverty, my need, my impurity: this poor place is a far unmeet habitation for thee. Whence is this to me, that my Maker, my Redeemer, should come unto mee, thus favour, thus dignifie me? that thou shouldest be so low thy self, as to look upon so low, so vain, so miserable a thing as Man, such a dead Dog as I am? Why have I found grace in thy sight, that thou shouldest take knowledge of me, seeing I am a stranger? Lord, what am I that thou shouldest remember me, be mindful of me, visit me, cast thine eye, set thine heart upon me, come to marry thy self with me? Whence comes it that thou, who art in Heaven amongst them that know so well how to love and serve thee, shouldest vouchsafe

to descend to me, who know little
but how to offend thee? Canst thou
be content to be without me? Did
meer love draw thee from Heaven
my sake, and give thy self for me to
deem me from my sins, and dost thou
give thy self to me to be the strength
health of my Soul? As if thou could
never give thy self enough, or be no
enough mine? Oh how am I astonish'd
at this inconceivable love! oh that I were
able to comprehend it! Oh that I had
thousand hearts to correspond with
such stay (my gracious Lord) for the
measure of my love, till thou hast made
me able to do nothing else but love thee.
But since thou art pleased to come unto
offer thy self to me, my foul thirsteth
thee; I humbly stretch out my hands
to thee; my longing, gasping, desires
after thee: I open my heart with
humble thankfulness to receive thee, ne
ver to be separated from thee, for ever
adhere unto thee. Oh enter in and sit
with me; satisfie my soul with thy com
pany, *This day is Salvation come unto
house.* Oh be not now offended at
loathsome sights in a soul so sick and di
ead

enased, so full of filth, of rottenness and corruption; into which thou art entering. Do not disdain me for those many Maladies, but come and cure me.

The Bread.

SEE (my soul) thy Saviour in the Minister, and the benefits that come by him in the Bread and Wine; believing those with himself are given thee by him, as really as the Elements by his Ambassador, saying, [Take, eat, this is my Body which is broken for you:] by Faith receptive, apply, appropriate me unto thyself. This Bread consecrated by me is the Sacrament of my Body, offered as an Expiatory Sacrifice for you. Hereby I compute my righteousness, impart my loving kindness, make over and give unto you my whole self (God and Man as Mediator) in my Blood and Merits, Graces and Spirit, Virtue and Benefits, Obedience, Satisfaction, Expiation, Doings, and Sufferings; in all I have, am, or have purchased for you, I make yours by gift, and you by Faith, as truly as if put into

your very hand and mouth. Mine were
 the pains, the sufferings of Death, yours
 the benefit; mine the stripes, yours the
 balm; mine the thorns, yours the Crown.
 These are the holes in my hands and side,
 the blood that issued from them yours
 the price mine, yours the purchase. See
 here in my wounds your safety, in my
 stripes your healing, in my anguish your
 peace, in my Cross your Triumph. I
 came out of my Fathers bosom that thou
 mightest lie in *Abrahams*. Own me for
 thy Lord, who have thus bought thee out
 of slavery; accept me for thy Redem-
 er, who have paid so dearly for thee; fol-
 low me in the way I have shewn thee,
 that I may bring thee to him I have re-
 conciled to thee. [Do this in, and for a
 remembrance of me;] who, what, for
 whom, why, for what end, with what
 mind, I suffered; what I have done for
 you, and am unto you.

Dear Saviour, biddest thou me Re-
 member thee! How should I forget thee?
 how can I but remember, but celebrate
 thee? But oh, that I could more affectiu-
 nately, more constantly, more effectually
 remember thee! With all the passionate
 affe-

affections of a Heart full of love to, wholly in love with thee, with all zealous desires to glorifie thee, with all fervent longings after thee, always to remember thee, never to forget thee ! Oh that the fire of love would now kindle and burn in my Soul ; boil up, even run over with love unto thee ! Oh that I had the flames of a *Seraphim*, the voice of an *Angel* to sing thy praise ! Oh that I could go out of my self when I remember thee, and never think of thee without an Extasie ! forget, and quit all the world to live upon thee ! The thoughts of what thou hast done is able to break an heart of Marble with love, to turn a Rock into a Fountain of tears, to unloose the tongue of the dumb, that they may found forth thy loving kindness.

Oh, after all his foregoing sufferings feest thou him not (my Soul) fastened to the Cross ; conflicting with his Fathers wrath, groaning under the weight and burthen of our Sins ? Look how his whole Body is stretched and tentered, his Hands and Feet bored through; his precious Blood trickles down; and how miserably the Thorns pierce his holy Head.

See how his Looks are changed , his Cheeks pale , his Bloud going , his Neck too weak to support his Head; which lies a dying on his bleeding Breast. Look how he shakes and stirs his dying Limbs, what gasps and sighs he fetches, as if his Soul was struggling to get out. Hear you not his dying groans , the taunts of the Jews , yea the groans of the Earth, under the weight of his Cross? See the Sun blushing under a veil of darkness to behold the Son of Righteousness under an Eclipse ? Can, oh can my bosom hold, now I see the innocent Lamb of God, that taketh away the sins of the world, a bleeding Victim on the purple Alter of Death ? *This, this* (my Soul) might have been the day that thou mightest have been the Malefactor, and have drunk the cup of the fierceness of Gods wrath ; but *there is he* that hath done it for thee. He harboured no grief of his own, but is acquainted with the just and deadly griefs of others : he takes our sorrows on him to bestow upon us his joy : he sorrow for us, that hath neither cause nor likelihood to sorrow for himself. What but Gods implacable vengeance could inflict ?

What

What but his all-sufficient patience could endure? What but mans heinous sins deserve, such his sad and wrathfull dolors? Ah sinful wretches! 'tis our doings, that he suffers; our evil, but his sinart; our trespass, his punishment. His breast is made a large recepable for our cares; his back a common prop unto our load; he was delivered for our offences; he was slain, but not for himself, he bore our grief; and carried our sorrows; he was wounded for our transgressions; bruised for our iniquities; for the transgressions of his people was he smitten. Why then are we angry with, rail against the *Jews*, and complain not of, find no fault with *our selves*, greatlier guilty? they were the instruments, we the procurers of his sufferings: their sins *practis'd*, ours provoked his death: we pity his abus'd innocency, but think not of our unworthiness and desert; bewail the event, and redress not the cause: we have as great enmity against his *Image*; as they against his *Person*; they grieved him in his Body, we in his Spirit, and make his wounds bleed afresh: he takes it as heinously we should despise him now, as that they persecuted him then: they were

were but our Executioners, to inflict those punishments our sins deserved, and Gods justice imposed on him. 'Twas *thy Sins* (O my Soul) were the associates to crucifie him; thy hypocrisy was the kiss that betrayed him, thy pride and covetousness the Thorns that crowned him, thy opposition and cruelty the nails that pierced him, thy unbelief and apostacy the spear that gored him; thy Idolatry, superstition, Lukewarmness, the knee that mockt him; thy contempt of Religion the spittle that defiled him, thy anger and bitterness the vinegar and gall that distasted him, thy scarlet sins the crimson that dishonoured him: my drinking iniquity like water made him drink a Cup of wrath, my forsaking *my Father* made him forsaken of *his*: all the members of his body were objects of such cruelty, because mine, instruments of iniquity. Oh I am the merit of thy sorrow, I am the stroke of thy grief, I am the fault of thy killing, I am the desert of thy death, I am the offence of thy revenge, I am the grievousness of thy passion, I am the cause of thy torment. Oh wonderful condition of censure! Oh irreffable disposition of the misery! the

unjust sins, and the just is punished: the guilty transgresses, and the guiltless is stricken: the impious offends, and the pious condemn'd; what the bad deserves, the good suffers; what the servant perpetrates; the Lord pays; what man commits; God undergoes. Whither, oh Son of God? whither descends thy Humility? Whither flameth thy Charity? whither proceedeth thy Pity? whither increaseth thy Benignity? whither reacheth thy Love? whither cometh thy Compassion? I have been proud, thou hast been humbled; I have done unjustly, thou art punished; I have dealt heinously, thou art revengefully smitten; I have committed the fault, thou art tortured. How much do I owe thee, most Blessed Redeemer? how great is the price thou hast paid for me miserable Sinner? Oh I blush to see my Soul so foul and loathsome that nothing less than thy precious blood serves to wash and cleanse it. I am confounded to see thee in such a case for us who cared not how vile, how base, how miserable we were.

Oh

Oh how was that *justice* injured, that could not rest appeased in Punishment, but rigour? how odious and intolerable is every *sin*, which required no cheaper blood for a Sacrifice then that of the Son of God? and which not *suffering* only, but *extremity* must expiate? how heinous was the *commission*, since even the *remission* was so grievous? That made such a breach between God and us, as requir'd such sufferings of the Lord of Glory? wretch that I am to cost my God so dear! I am not worthy for which he should have suffered the least care or trouble, much less the torments of Soul and Body. And yet, what mean I to be so treacherous unto him? How have I broken his commands and my vows, even since the last *Communion*? Oh can I kiss the nails? hug the spear? desire that which is the blood of him that lost his life? Can I account that *light*, which made his Soul *heavy* unto death? Can that be my joy which made him a man of sorrow? sweet to me, which was so bitter to him? Shall those sins not be forsaken by me, that made him forsaken of God? or live in me, that would not suffer him to live in the world?

world? Oh can I endure my Lord should be evermore disgusted and affronted? oh how is my heart provoked and incens'd against ye my *fins*? oh that none of you might escape here! that ye may all lye bleeding as so many Sacrifices at the Altar of my Lord! oh let them now feel the weight and sharpness of thy Cross! here let them be slain at thy foot, that I may not carry away one of them alive.

How can my *Heart* refrain from tears of sorrow and joy, to think of its unkindness, and of *his* strange love? what heart can be so hard as without pain to think we *love him* no more, who put himself to such *pains* for *us*? Oh how am I troubled that my heart should be so cold, when his was so hot with love, as to send forth its life-blood for my Redemption? and yet, when I consider, that in this stream of blood my *sinful Soul* is washed, and that by his stripes I am healed; that instead of *sin, and death, and Hell deserved, Righteousness, and life, and Heaven, is purchased;* how can I chuse but *rejoyce* in his love, and hope he will accept of my poor acknowledgement, who so pardons, as might even melt the hardest heart, and for-

for ever silence and satisfie it by *the love of God and sufficiency of the Sacrifice.* Oh how am I ravished therewith? I am justified by Faith, and at peace with God; the flames of Hell shall never touch me; Death is swallowed up in victory; I am consigned to a blessed immortality. But oh my Lord! I take the boldness to complain unto thee, and expostulate with thee; how sayest thou that thou lovest me, if thou discover thy self no more unto me? if I have no more love unto thee? no more life from thee? if I be so barren and unfruitful towards thee? so dull and cold in thy service? so unwilling to execute thy commands? so weak and unable against assaults? if thou be with me, who can be against me? what can be too hard for me? what cannot be done by me through thee? O! since it is thy pleasure to be so familiar with me; if thou lovest me so much, fulfil in me all the good pleasure of thy will, and the work of Faith with power. Oh let the *merit* of Christ's death free me from the *guilt* upon me; and his *Spirit* cleanse me from the *stains* within me. Let *holiness to the Lord* be written upon my whole Soul and Body,
that

that they may be a delectable habitation
for thee ; unite my heart unto thee, trans-
form me altogether in thee.

I put my self out of my own power ;
I accept of and close with thee as my Ma-
ker and Preserver, Lord and Sovereign,
Priest and Prophet, King and Captain,
Head and Husband, to be ordered, dispo-
sed, provided for by thee. I give my hearty
consent that thou shouldest dwell within
me, as the alone Prince of my soul ; the
possession of it I for ever surrender up un-
to thee. I cease to be my own. I renounce
the Devil, the World, and the Flesh ; I
profess my acceptance of, submission to,
to place my happiness in, and to resign
my self wholly unto thee, to be provided
for, disposed of, led, saved by thee. Oh
how am I pleased with my choice ! that I
have parted with my *self*, and am become
thine ! How am I beholding to thee, that I
may give my self unto thee, that thou hast
brought me into the Bond of the Cova-
nant ? Oh come (dear Redeemer) to the
price of thy own blood, cease thine own
and save me ; assist and strengthen me, feed
and preserve me ; never leave me nor for-
sake me.

The Cup.

Come my beloved, now I have drunk
thy *Cup of wrath*, pledge me in thy
Cup of Salvation, for which I pierc'd my
side. I drew this wine on purpose for thee,
when I trod the wine-press of my Fathers
wrath alone : *This Cup is the New Testa-
ment in my blood*, is a pledge of, signifies
and represents (by representation is) *my
blood*, in which the *New Testament* be-
tween God and Man is founded and estab-
lished, confirmed and ratified ; and by
which, *remission of sins* and all other con-
sequent blessings of the *New Covenant*
are purchased. Its glorious *liberties* and
immunities I hereby sign and seal unto
you ; a full release and discharge from
all your debts, from the house of bond-
age, sin, the grave, and hell. Here I
deliver you your *Protection*, from all your
Enemies will I save you ; from the Ar-
rests of the Law, from the powers of
darkness, from the victory of the world,
from the curse of the *Cross* ; none shall
prove too hard for you, all shall work
good

good unto you. I hereby confer upon and
instate you in all its royal priviledges and
prerogatives ; behold I give my self to
you, to be your God and instead of *all relations* : I will be a Friend, and Physician, a
Shepherd, Sovereign, and Husband unto
you ; to espouse your interest, to counsel
and heal you, to feed and comfort you, to
watch over and defend you. Lo, I make o-
ver my self to you in all my *Essential per-*
fections ; mine *omnipotency* shall be your
guard, my *omniscience* your *overseer*, my *om-*
nipresence your *companion*, my *mercy* your
shore, my *wisdom* your *counsellor*, my *ju-*
stice your *revenger* and *rewarder*, my *blos-*
ness a fountain of grace unto you, my *so-*
vereignty to be commanded by you, my *infini-*
teness and *all-sufficiency* the lot and
extent of your inheritance, my *Faithful-*
ness & *unchangeableness* the rock of your
rest and security, my *eternity* the date of
your happiness. I will be yours in all
my *personal relations* ; a Father unto you,
what would my Children have ? of your
Fathers instruction and probation, pro-
tection and provision, care and ear, bread
and rod, heart and house, pity and com-
passion, I here assure you ; my *Son* and

Spirit

Spirit I give you ; to cloath and teach you, assist and comfort you, intercede in and for you, sanctifie and save you ; *with my self* I give you *all things*, mine Angels for your guardians and attendants ; my Word, and Ordinances, Ministers, and providences for your guide and good. Whether *Paul*, or *Apollo*, or *Cephas*, or the World, or life, or death ; or things present, or things to come, all are yours.

And that you may know I am in earnest, lo I establish my Covenant with you, ordered in all things and sure ; written in the blood, founded in the all-sufficient merits of your surety, in whom I am well-pleased ; whose death made this Testament unchangeable for ever ; so that your name can never be blotted out, nor your inheritance alienated, nor your legacies diminished, nothing can be altered. I here solemnly deliver it to you as my Act and Deed, sealed with the Oath and Blood of God, who engages here his own Body for security! Come ye blessed, fear not, the donation is free and full, I have received a ransom, and expect only you believe, know and accept of your own blessedness. Here are

are the conveyances, see the seals, take the writings, behold the blood of the Covenant; receive the instruments of your salvation. This I give you as a *pledge* of my love, and of the truth of all I have promised. I hereby plight you my troth, and set to my hand, ratifie and confirm every Article of these Indentures, and do actually deliver into thy hand this glorious Charter, with all its Royalties and Priviledges as *your own* for ever.

Amen, Hallelujah. Oh be it unto thy servant according to thy Word. But who am I? and what is my Fathers house, that thou hast brought me hither? What shall thy servant say unto thee? I am silenced with wonder, and must sit down in astonishment, for I cannot utter the least tittle of thy praise. Oh what meaneth the height of this strange *love*? that the Lord of all should enter into *Covenant* with his dust, and take into his bosom the viperous brood, that have so often spit their venom in his face? I am not worthy to wash the feet of the servants of my Lord, how much less to be *one* with thee, and to be made partaker of those blessed *priviledges* settled upon

upon thy *Sons*? but for thy goodness sake, and according to thine own heart hast thou done this; even so Father, because it seemed good unto thee. Wonder oh Heavens, and be moved oh Earth, at this great thing! Rejoyce oh Angels, shout oh Seraphims, strike up ye Celestial Quires, help Heaven and Earth, sing unto the Lord oh ye his Saints, prepare an *Epi-thalamium* oh all ye Friends of the Bridegroom, be ready with the *Marriage song*, for Heaven and Earth, God and Man, are reconciled, a Covenant of Peace entered and sealed, Jehovah hath betrothed himself to his hopeless *Captives*, and owns the Marriage before all the world: he is become one with us, and we with him; he hath bequeathed to us Heaven and Earth, with the fulness thereof, and kept back, left us nothing to ask at his hands, but what he hath already freely granted. Oh had I the tongues of Men and Angels, all were too little for my single turn: the whole Quire is not sufficient to utter his praise.

And will the Lord be *mine*? hath he laid aside the controversie, and concluded a peace? will he receive his *Rebet* to mercy,

The Cup.

cy, and open his door to his *Prodigal*? I will bow my self before his footstool, and say, Oh Lord I have heard thy words, and do here lay hold on thy *Covenant*; I subscribe to thy *Conditions*, and close with my *Mediator*; I accept thy kindness, I adventure my self upon thy fidelity, and trust my whole happiness here & hereafter upon thy promises. Oh my God, I subject my whole Soul unto thee: Oh my Rock in thee will I build all my hopes and confidence: Oh staff of my life, strength of my Soul, Life of my Joys, and the joy of my Life, I will sit and sing under thy shadow with great delight, and glory in thy Salvation.

I here take thee at thy word, thou God of Truth; thou requirest but my *consent* and *acceptance*, and here thou hast it; in token whereof I receive this pledge thou hast left me; believing thou wilt establish for ever thy word unto thy servant, and *do* as thou hast *said*. In this blood of thine oh Saviour I believe, I receive it as mine, I thirstily drink down, and heartily apply, with a comfortable expectation of all those blessed benefits, purchased, secured, sealed by it. I am more loathsome and abominable,

nable, then the croaking Toad, or most venomous Serpent; but This Blood was shed to make me *precious* before thee; which I durst not have thought, but that I hear thee say, since thou wast precious in my sight, thou hast been honourable, and I have loved thee. And, oh how truly mayst thou call us a dear, & *precious* people, who are bought with that *Blood*, a drop of which is of worth to purchase Heaven and Earth?

I owe the suffering of the penalty due, for breaking thy Law, violating thy Covenant and wronging thy Justice. But was not *this Blood* shed for *our good*, and in *our stead*? hath not our *surety* made full satisfaction? undergone the curse of our sins? born them all in his own Body upon the tree? endur'd as much as *they* deserved, as thy *Justice* deinanded? was he not once offered up to bear the sins of many? became he not subject to the Law for us in our nature, and representatively in our stead? setting us right with, reconciling us again to thee? hath he not made satisfaction for the injury we had done thee as our *Judge*, and performed that service we owed thee as our *Maker*? Is not

he Creditor satisfied , when the debt is paid? will thy Justice suffer thee to demand the same debt twice of the surety and debtor? is not thy wrath appeased with him , made so miserable a spectable dear unto thee ? is not the least drachm of this Blood of God , of greater value then Sea of mine ? of value to ransom as many worlds of men , as men in this? a sufficient satisfaction for all my sins , an ill-sufficient price for my redemption ? being justified freely by his Grace through the Redemption that is in Jesus Christ , whom God hath set forth to be a propitiation through Faith in his blood ; to declare his righteousness for the remission of sins that are past , through the forbearance of God ; to declare I say , his righteousness , that he might be just , and the justifier of him that believeth in Jesus. If we confess our sins , he is faithful and just to forgive us our sins , and to cleanse us from all unrighteousness.

I am guilty of many *blatant* sins against love and light , mercies and Judgments , my own conscience , and the light of nature ; and without shedding of blood is no remission. But here is that

which procures it for , and seals the promise of it to us? to the praise of the glory of thy grace , thou hast made us accepted in the Beloved ; once in the end of the world, he hath appeared to put away sin by the Sacrifice of himself , in whom we have Redemption through his Blood even the forgiveness of sins. Thy word assures it to all that take him for their Saviour, (which I find my self by thy grace enabled) and thou hast bound thy Son with thy oath , and to both added thy Sacraments as seals ; this threefold cord can not be broken. At the day of Judgment thou wilt own thy hand and seal , and I might solemnly acquit me whom thou dost pardon by thy deed of gift, the Gospel saith there is no condemnation to them that are in Christ Jesus.

I am naturally and by evil works, at a distance from, at enmity with thee, an enemy unto thee. But God was in Christ conciling the world unto himself; His Blood was given to make an Atonement for our souls : thy wrath is turned from us and thou art become propitious to believers. Christ our Passover is Sacrificed for us, the propitiation (Propitiatory Sacrifice)

or our sins ; that thou mightest pass over
and look upon us with a pleasing aspect ;
be satisfied for sin, and pacified to sinners ;
expiated, and thou appeased : and we
well ingratiated, brought into favour,
enemies made friends , as pardoned ;
having made up the breach, and made
peace through the blood of his Cross, by
him, to reconcile all things to himself ; we
that were sometimes Aliens and Enemies,
now thou hast reconcil'd in the body of his
flesh through death ; to present us holy, un-
blameable , unreproveable in thy sight.
We who sometimes were far off, are made
nigh, by the blood of Christ ; for he is our
peace (our peace-maker) who hath made
both one, & broken down the middle wall
of partition betwen us ; by whom we have
so now received the Atonement.

Lord , I am in worse than Egyptian
ondage, a captive to Satan , a slave
my Lusts, destitute of grace and eve-
good thing. But is not here a suf-
cient price laid down for my ransom ?
and all things pertaining to life and godli-
ness ? hath he not obtained eternal re-
surrection for us, who came to give, who
gave himself a ransom for many, for all ?

Hath he not delivered, redeemed, & bought me quite out of the hands of Justice, out of the power of Sin, and Satan ? If while we were yet sinners Christ died for us, and more then being now justified by his Blood, shall we be saved from wrath through him. For Sin he condemned in the flesh, overcame death, and destroyed him that had the power of death, even the Devil. I beg of thee and rely upon thee for supplies of my soul-preserving wants, grace, and peace, & comfort, more love unto thee, and fear of thee ; and I ask no more then what he hath bought for me, who has not onely purchased me with his own blood, but all good things by the redundancy of his Merit, after satisfaction made unto thee for our debt.

I have no righteousness of my own, but what is as filthy rags ; but thou hast made him to be sin for us who knew sin, that we might be made the righteousness of God in him : we are clothed with him, and appear in thy sight as portions of himself, the fulness of him dwelleth all in all. Oh ! impute not thy guilt but the merit of his blood unto me, behold me in him, whom thou hast appointed

pointed between thee and sinners ; whose righteousness in every point answers thy Justice, and whose sufferings are sufficient to satisfie the penalty of all my sins : Oh ballance them against mine iniquities ; and the excess and proportion of virtue in his obedience, against the malignity and unpleasingness of my disobedience ; they will so far exceed in weight and worth , that thou wilt *in justice* rather pour forth thy mercy upon me , and accept me into favour for the one , then hold me still in displeasure for the other. And oh thou who without grudging bore my burthen when thou stoodst at the Bar of Accusation ! when thou shalt sit in the seat of Judgment, wilt thou stick to seal my pardon ? Where thy self hath paid the debt, thy justice cannot deny to sign the Acquittance, nor thy tender love suffer thee to condemn or reject a member of thy body, a part of thy self. Thou that suffer'dst for me here, and pleadest for me now , cannot forget to be gracious to me then.

The Law , Satan , and my sins not only stop my mouth that I cannot plead my own Cause , but they plead against

me, and cry unto thee for vengeance. Is not *this* Blood as a visible prayer every wound, as so many mouths interceding to thee for pardon and mercy for me? saying, behold the travail of my Soul, the purchase of my blood, the fruit of my Agonies; for him I w^t and sweat, bled and dyed; he has suffered but I have satisfied; he departed for a season, that thou shouldest receive him for ever, not as a servant only, but brother unto me, both in the flesh, and in the Lord; for mine, and thy own sake therefore, if thou account me thy beloved Son, receive him as my self, in whom thou art well-pleased: if he have wronged thee, or owes thee ought, put it on my account, I will repay it, I will answer for him: I Jesus have ratified and confirmed it *with my own Blood*: his surety came not out of Prison, untill he had paid the uttermost farthing. Behold, Oh Lord, the bleeding wounds of thy own Son; remember how his body was broken; think upon his precious blood shed for us; let us dye, if he hath not made a full satisfaction; we desire not to be pardoned if he hath not paid our debt.

debt. But canst thou behold him, and not be well-pleased with us? canst thou look upon his body and blood which we present to thee, and turn thy face from us? Oh let us prevail in the vertue of his sacrifice for the Graces and Blessings we need! Take pity, have mercy upon us for *his* sake, whom we now desire to hold up between thy anger and our Souls; and hide not thy self from us, unless thou canst from *him*, whom we bring with us unto thee. While we are rememb'ring him at his Table, he is rememb'ring us at his Father's right hand.

I am not only guilty, but polluted; sin hath as well defiled, as it would damn me. But oh remember who loved us and washed us from our sins in his own *blood*; of virtue and Spirit to purifie me, as value and merit to pacifie thee. To this *Fountain which thou hast set open* I bring my polluted Soul; and what hinders but that I may wash and be clean? be purged from the filth, as well as pardon'd for, and saved from the guilt of all my sins? for the Blood of Jesus Christ his Son cleanseth us from all sins.

Oh how often is my Soul cast down

The Cup.

within me ? my omissions and Commissions, my sins and duties (as I perform them) discomfert me ; I am ashamed of, and blush to see them ; my petition for pardon stand in need of pardon ; my tears of washing, my best performances and provocation, and help to fill up the measure of my sins ; but for the Priest that offers, the Altar that sanctifies all my services, the sweet incense he offers with our prayers.

His *Priesthood* is for ever available, and effectual for us. Here is wine sweetned with the love of God, perfumed with the divine nature ; that *chears* the heart of God by way of satisfaction, and the heart of Man by way of pacification ; that makes peace in Heaven and within us, and all our Sacrifices wellpleasing unto *thee* ; who dealst not with *us* according to *our frailty*, but *state* in *our Advocate* ; who when he had by himself purged our sins, sate down on the Right hand of the Majesty on high, and ever lives to make intercession for us. If thy grace prevented us before Repentance that we might return, shall it not much more prevent Repenting sinners that we may not perish ? how canst thou but

love

love them that love thee, seeing thou loved us when we hated thee?

Oh my stony, unrelenting heart! how unaffected am I with my own vileness, and thy goodness, the evil of sin, and excellency of grace, the worth of my Soul, and death of my Saviour! but the blood of Christ is able to soften and mollifie the most obdurate sinner. Oh that I could feel the vertue and power of it dissolving this rock into a fountain of tears, a relenting frame, a heart of flesh.

My lusts and Corruptions are many and mighty; too strong for me, but not for thy self. As in the first *Adam's* sin, man died legally, so in the second *Adam's* death, sin died virtually. He suffered to save his people from their sins, that himself and not sin should have dominion over us. Shall not that blood mortifie my pride, worldliness, inordinate affections, which shall subdue the whole body of sin? shall I reproach or make void his death unto my own Soul? or by continuall sin, that brought so great a punishment on so great a person, be a great enemy to him then the Jews were? How shall we that are dead to sin live any

any longer therein, knowing this, that our Old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Oh that I may henceforth find and reckon my self to be dead unto sin, but alive unto God through Jesus Christ our Lord!

Oh how am I tempted, and assaulted! that I am sometimes ready to say, I shall one day fall by my spiritual enemies; but Faith gives us a share in the *victories* of Christ: having spoyled all Principalities and Powers, he made a shew of them openly, triumphing over them as our enemies: in , on, the *Cross*, his triumphant Chariot, took away from them all possibility to hurt: though they assault us still, we are assured of an absolute victory. The accuser of the Brethren is cast down, which accused them before God day and night, and they overcome by the *Blood of the Lamb*, that hath quenched the flames of divine fury, and all our enemies are reconciled, or subdued.

Ah my Lord ! how often doth sin and the world deaden my heart, and affections towards thee? O how dull, how indisposed? that I cannot pray with life, nor

be lively in thy service : but this blood was shed to set Prisoners free ; and is the life of all our duties, graces, and comforts. Oh that its power and efficacy may quicken and enliven me, may put vivacity, and activity in me ! that I may pray, and hear, receive, meditate, and discourse of spiritual things with freedom and liberty, liveliness, and cheerfulness.

Oh that I may no more, as I have too often, disbelieve, or question the promises of this life , or that to come. For this Blood ratifies and confirms the Covenant of grace ; not only purchased , but assures us of all good things. Christ's Will and Testament, wherein he hath bequeathed such precious legacies to his people , is now of force ; for a *Testament*, is of force after the Testator is dead.

Oh how ought it to affect me, for the betraying of innocent Blood ! he was holy, harmless, undefiled, separate from sinners, in his hands no wickedness, in his heart no sin, no guile found in his mouth. And my brethren are guilty, but for this spotless Lamb, what hath he done ? and where there is no sin; thou inflictst no punishment. But he was numbered with the

Trans-

Transgressors ; surely then the Lord hath laid on him the iniquity of us all : for the transgression of my people was he smitten ; by his knowledge shall my righteous servant justifie many , for he shall bear their iniquities. Oh ! I take thee at thy word , and do believe all my sins , with all thine Elects were imputed to our surety ; and the wages of sin inflicted on him, that we might be fully acquitted and discharged.

I am guilty of many aggravated sins , and am the greatest of sinners ; but with thee is plenteous redemption through Christ Jesus who shed his Blood , not because we were *Righteous*, but to make us *So* : of infinite *virtue* and *merit* ; as insufficient for me, as if none else were justified or saved by it. He is able to save to the utmost all that come unto thee by him.

Oh how small, how imperfect are my Graces ? how cold my Love ? how weak my Faith ? how faint my desires after thee ? but the least degree of Grace is the fruit of this Blood : Oh that I may find it's efficacy , perfecting that good work thou hast begun in me , from strength to strength,

strength, till grace be consummated in Glory. Through the Blood of the Eternal Covenant, make me perfect in every good work to do thy will, working in me that which is well-pleasing in thy sight.

Oh what trifles disturb my charitable affections? how interrupted and inconstant my love to those, who by one spirit are all baptized into one body? but Christ hath reconciled us in one body by the Cross, having slain the enmity thereby? Oh that henceforth I may be of one heart with his Disciples, and love them as he hath loved us.

Our God is a *Consuming Fire*; which I cannot but dread, having so much fuel about me, and within me; but in thy Son I see flesh of my flesh, and bone of my bone; who gave himself for us. And shall the sentence of thy judgment disannul the merit of his sufferings, of his satisfaction? Didst thou not *punish him* that thou mightest *spare us*? is it not as great a necessity of thy *Satisfied Justice* to *spare the sinner*, as it was of thy offended *Justice to punish the sin*? Thou art not only reconcilable, but desirous to become our friend.

friend. Oh how comfortable are those words of thine to my guilty Soul, *the Father judgeth no man, but hath committed judgement to the Son*; his first coming was in the flesh, when he took on him our nature; his second in the spirit, when he imparted unto us of his spirit; his third will be in power, when he shall communicate to us his glory: his first was to redeem; his second to comfort; his third will be to reward us. If we be careful not to offend, he will not be extreme to mark what we do amiss. He will proceed, not according to the *Law*, which requires an absolute obedience without sin, and will condemn all that have been guilty of any sin; but according to the *Gospel*, which admits of repentance for the forgiveness of sin, and will condemn none but the unbelieving and impenitent sinner. *Damnation* is denounced, not for breaking the *Law*, but *rejecting the Gospel*. He is faithful because he hath promised; and just, because his *Son* hath purchas'd forgiveness. The same sentence shall be pronounced as is past already in the *Gospel*, *Whosoever believes in him shall not perish, but have ever everlasting life.*

Sin hath shut us out of paradise ; but the blood of Christ hath opened the Kingdom of Heaven to all believers. It gives us here a *right*, and hereafter an *admission* : through this Red Sea we enter into the heavenly *Canaan* ; and for this cause he the Mediator of the New Testament , that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.

And he that hath purchas'd for us a Kingdom , hath thrown in, stored up all necessaries for our passage thither ; maintenance for his *Heirs* while they come to Age. He will not neglect his *members* ; not starve his *own Body* : He will refresh the weary Pilgrim ; furnish and supply us with provision to serve us by the way till we come home to himself. How shall he refuse our prayers for any thing, now we are united to his person, our souls joyned to, and nourished by his body , sanctified by his blood, and cloathed with his robes, marked w^t his character, & sealed with his spirit, renewed with his vows, consigned to his glory, & adopted to his inheritance.

heritance ; when we represent his death, and pray in virtue of his passion, and imitate his intercession, and do that he commands, & take Christ along with us in our arms, and offer him, he essentially loves? He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things.~

The Communion Close.

But here is no continuing Banquet ! Oh how unwillingly do I rise ? How loth am I to go hence ? me thinks I could sit here and feast my self for ever. Oh what running Banquets my Lord affords me ! sure he need not fear I should surfeit on himself, or be weary of his company. Oh ! what shall I do in yonder unsatisfying, Soul-starving *World* ? I have been feeding on my *Pascbal Lamb*, and now must I to my sower Herbs again. If it be his will, I must obey ; but oh take me by the hand, lead and uphold me, be still by me ; let me see thee always with me. I know thou hast prepared the *endless Feast* above, where I shall ever ly-

in thy bosom, under the uninterrupted beams of thy smiling and all-cheering Countenance, and glut my hungry Soul on the Banquet of thy ever blessed self: In comparison of which I now rather Fast than Feast; and enjoy but drops of the river of pleasure; an antipast of the Eternal Supper, a Vigil of the Eternal Rest, where my Appetite shall be satisfied, and my thirst quenched in the Ocean it self: where I shall see thee in thy Glory, and be ravish'd in the sight of thy beauty, and drink of those overflowing joys streaming from the light of thy ever-blessed face. Where Body and Soul shall be subject to no corruption, imperfection or decay; nor stand in need of such *Viaticums* to support us in our way. Where the vail of our mortality shall be rent, our mud-wall of flesh made spiritual and transparent; the shadows and resemblances abolished, the glass removed, the riddle of our Salvation unfolded, the vapours of corruption dispelled, the patience of our expectation rewarded; where from the power of the Spirit within, and presence of Christ without, there shall be diffused on the whole man a double lustre of that exceeding abundant

bundant Glory. This ordinance is a Type of that Eternal Feast the feeding on his Body, a pledge of seeing his face; the same company there, and Christ in the middest of them, when he shall gird himself, and make us to sit down at meat, and come forth and serve us. Oh the dignity, the comfort of those Servants, who have infinite delight, - Majesty it self condescensiong to serve them at the Table! for the Guests to have him set himself to solace them; who is infinite in sweetness and knowledge, to make his sweetness please them whose bosom is the hive and centre of all goodness, in which all the scattered parcels of blessedness are bundled up.

But alaſſ, as yet I am on Earth, and have my work to do, too too toilsome and heavy for me; scarcely should I have lasted out so long, but that at such feaſons as this, he repairs my fainting Spirit, by pouring in the Cordials of his Blood, the comforts of his Spirit. Oh, little did I think to be thus much made of, or minded by him, who is taken up with the attendaunce and praises of his Heavenly Host; my conscience would have kept me away, but he call'd me to him, ran to meet me,

and

and took me in his arms, and rebuked my timorous Spirit, saying, *wherefore didst thou fear?* I call'd my self Prodigal, a companion of Swine, a miserable hard-hearted wretch, no more worthy to be called his Son or Servant ; he called me *Child*, and chid me for questioning his love. He hath readily forgiven me those sins, I thought would have made my Soul the fuel of Hell. He hath put on me the best *Robe*, his Sons righteousness ; a *ring* on my hand, honour'd, adorned me with the riches, the seals, & plagues of his love, and *Shoos* on my feet, prepared, armed, firmly settled me to go throughout all the difficulties of a rugged way : by enabling me to believe the Gospel of Peace and Attonement. He hath killed the *Fatted Calf* for me, instead of mingling my Blood with my Sacrifice ; and entertain'd me with Joy, with musick, and with Feasting ; when I better *deserv'd* to have been howling among the Dogs without the door, then a crum at his table. He hath embraced me in his sustaining Consolatory arms, when he might have spurn'd my guilty Soul to Hell, saying *depart from me, I know you not.*

Oh ! how shall I mention the loving-kindness

kindness & praises of the Lord, according to his mercy, according to the multitude of his loving kindness, according to all he hath bestow'd on me, and his great goodness to the house of *Israel*? Oh that I could proclaim thy love to all the world, and make the whole earth ring with thy praises, and awake every creature to do it with me! Oh that I could laud him with the Celestial *Quire*, and joyn my heart and voice with the spirits of just men made perfect! [To him] who hath created a whole world, so large, beautiful and magnificent to serve us; subjected so fair a Territory to our Dominion; conſign'd to our use so numerous a race of goodly *Creatures*, to be manag'd, enjoyed, governed by us. [To him] who hath endued our *Bodies* so fearfully, wonderfully, curiously made, with *Souls* resembling his excellent perfections in Knowledge, Righteousness, and true Holiness, capable of serving and enjoying him; affording to that end all convenient instructions, encouragements, and assistances. [To him] that supplies our manifold needs; protects us from innumerable dangers, gives us whatsoever is necessary, convenient.

ent and pleasant, for our use, sustenance, and delight; accepts our acknowledgments of former Blessings, as arguments, and opportunities of conferring fresh ones: who might utterly cast us off when we threw off our obedience, and long ago have fan'd us as chaff from off the face of the earth by the breath of his nostrils into unquenchable fire. [To him] who remembred us in our low estate, when we had lost his *Image and favour*, our excellency and happiness; descended from his imperial throne, took upon him our shape conversed as it were upon equal terms with us, to assume us into a nearer affinity; submitting to our choice, Crowns that cannot fade, Scepters that cannot be extorted from us. [To him] who hath saved us and called us with an Holy Calling; quickened us who were dead in trespasses and sins; opened our Eyes, bowed our Wills, spiritualiz'd our Affections, changed us from darkness to light, and from the power of Satan unto God, that we might receive forgiveness of sins, and an inheritance among them that are sanctified by Faith in JESUS Christ. [To him] who forgives our iniquities, covers our

our sins, justifies the ungodly, healeth all our diseases; imputeth not our trespasses, but his Righteousness unto us: redeemeth our life from death and destruction: crowneth us with loving-kindness and tender mercies. [To him] who hath adopted us, and looks upon us, and provides for us, and deals with us as Sons, Heirs of God, and Coheirs with Christ, Fellow Citizens with the Saints, and of the household of God. [To him] who hath not lately begun, or will suddenly cease; is neither inconstant or mutable in his Affections, but from everlasting continues, and will to eternity persevere immutable in his intentions to do us good; that hath delivered, doth deliver, and will deliver; and never leaveth us nor forsake us. [To him] whom no ingratitude, undutifull carriage or disobedience of ours, could one minute wholly remove or divert from his steady purpose of caring for us: who regards us though we do not attend to him; procures our welfare, though we neglect his concerns, employs his restless thoughts, extends his watchful eye, exerts his powerfull arm, is always mindfull, and busie to do us good: watches over us when we sleep;

remembers us when we forget our selves, in whom tis infinite condescension to think of us, placed so far beneath his thoughts, to value us dust and dirt, and inconsiderable nothings; not to despise and hate us, so really despicable and unworthy. [To him] that is as merciful and gracious, as liberal and munificent, that not only bestows on us more gifts, but pardons his more debts than we live minutes; that with infinite patience endures, nor only our manifold infirmities & imperfections, but our petulant follies and obstinate pertinacity, careless neglects, wilful misdeanagements, treacherous infidelities; who puts up the exceeding many outrageous affronts, injuries and contumelies continually offered to his supreme Majesty, by us, base worms, whom he hath always under his feet, and can crush to nothing at his pleasure. [To him] that hath loved us and washed us from our sins in his own blood, and hath made us Kings and Priests unto God his Father; a note the Angels cannot sing, who have many strains of praise we are unacquainted with. [To him] that is able to keep us from falling, and to present us faultless before the presence of his Glory.

Glory with exceeding great joy. [To him] that vouchsafes us hearts and abilities to wait upon, free access unto, a constant intercourse, and familiar acquaintance with *himself*: to esteem and style us his friends and children; to invite us frequently, and entertain us so kindly with these incomparable delightful delicacies of spiritual repast, with an affection as great as our fare is costly: yea, to invite us often at our home, and if we admit, to abide and dwell with us; indulging us the enjoyment of that presence, wherein the life of all joy and happiness consists; and to behold the light of his all-clearing countenance. [To him] who giveth freely and upbraideth no man with former unkindnesses and neglects of his love we are heartily ashamed of; who calls us neither very frequently, nor over strictly to account; who exacts of us no impossibility, no difficult burthen, or costly return; being satisfied with the cheerful acceptance of his favours, the hearty acknowledgments of his goodness, the sincere performance of such duties, to which our own welfare, comfort, advantage (rightly apprehended) would otherwise abundantly dispose us.

[To him] whose Benefits to acknowledge is the greatest Benefit of all: to be enabled to thank him who deserves our greatest thanks; to be sensible of whose clemency, to meditate on whose goodness, to admire whose excellencies, to celebrate whose praise, is Heaven it self, the life of Angels, the quintessence of Joy, the supreme pitch of Beatitude. [To him] whose benefits are immensely great, innumerable many, inexpressibly good and precious, be Glory, Majesty, and Dominion, and for ever.

And oh thou the blessed Fountain of all mercy and goodness! Inspire our hearts with thy Heavenly Grace, and thereby enable us rightly to apprehend, diligently to consider, faithfully to remember, worthily esteem, to be thankfully affected with, render all due acknowledgment, praise, love, and thankful obedience, for this, and thy great and manifold favours and benefits confer'd upon us. And blessed be the Lord God of Israel from everlasting to everlasting, and blessed be his Glorious name for ever; and let the whole earth be filled with his Glory, and let all the People say Amen.

Going home.

O How great a *Lord* hath my Soul certain'd ! How glorious a *guest* do thou now harbour ! How pleasant a *Companion*, how faithful a *Friend* hast thou now taken in ! How dear a *Husband* do thou now enjoy ! Oh the inestimable benefits receiv'd in these high and holy *Mysteries* ! what am I, O Lord, or what is me, that thou shouldest do this great honour and Glory unto me ? and reveal thy heart and love which is *secret* unto others ? he might have prepared torment but behold priviledges for me ! I am not worthy to touch the threshold of thy house, and thou hast taken me to thy Table ; not worthy to stand among thy servants, and thou hast made me sit with my Saviour ; not worthy to fall down before thy foot-stool, and thou hast smil upon, come in to me, and made my head thy Throne ; while others eat the bread of violence, and drink the wine of death what am I that I should eat the body, and drink the blood of thy own Son ? I am not worthy to eat the bread of men,

thou hast given me the bread of Angels. What they admire, I have receiv'd ; whom they adore, I have entertain'd ; their mirror is my meat ; Christ and they are two, I and my Saviour are one ; oh unspeakable mystery ! oh incomparable mercy !

This is he who came from Edom, with dyed garments from Bozrab, whom we have seen glorious in his apparel, travelling in the greatness of his strength ; returning in triumph from the slaughter and conquest of all his and our enemies ? mighty to save us from our sins, that were mighty to condemn. And he hath on his vesture, (the title is conspicuous) and on his thigh, (the place of strength) King of Kings, and Lord of Lords. Wherefore art thou red in thy apparel, and thy garments like him that treadeth the wine-tat ? I have trodden the winepress of the fierceness and wrath of God, and of the people there was none with me ; I have discomfited my peoples enemies, and trodden them down like grapes in a wine-press : their blood is sprinkled upon my garments, and I have stain'd all my garments. Oh, I beheld his blood streaming down through

through the holes in his side ! Oh what light, a fire, a flame of love did I see in his blessed Heart , and my self pourtray'd upon it ? my name among the rest ; oh with what joy and comfort to my Soul ! he hath set me as a Seal upon his Heart ; love is strong as death , many waters of affliction cannot quench it, nor the floods of trouble or persecution drown it ; might all the pleasures , profits , honours of the world be given for it, it would be utterly despised. Oh how easie find I his yoke ! how light his burthen ! methinks I could watch or pray , do or suffer more believably , more courageously than ever. It was the voice of my Beloved that knock-ed, saying, open unto me my Sister, my Love, my Dove, my Undefiled : he put in his hands by the holes of the door, and my bowels were moved for him ; my Soul failed when he spake , I sought him in every part of the Ordinance , and he was found of me ; I called him, and he gave me answer : I sate under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the Banqueting house , and his Banner over me was Love. His left hand is under my head and his right hand doth embrace me. A

bundle of Myrrh is my Beloved unto me , he shall lye all night betwixt my Breasts ; he shall be still in my heart by affection and Faith ? I will make him my continual joy, comfort, and refreshment ; and solaee my self in him in all estates. Oh that his *name* may be graven upon my heart ! and his *Image* remain fait and lively upon my Soul ! Oh that I may find a kind of unwillingness to admit of any other company : when I come to converse with other things, let me still be looking towards him as my only desire , good, and happiness , let my heart be so filled with him , that other objects may not come near , or make any strong impression on me. Oh that some lively coles of that holy fire kindled at the Ordinances , may be still glowing in my Soul ; that the savour and tincture of it may be never done away. Oh how can any other *pleasure* seem any more pleasant to me ? Can I desire the husks the Swine do eat , when there is such Bread in my Fathers house ? no man having drunk old wine , straight-way desireth new, for he saith , the old is better. Sure he hath been little affected , nor had any taste of Gods sweetnesse, pre-

sently to relish worldly things ; to wash off his palate the savour of spiritual with sensual or secular thoughts. Abrupt changings off from Holy Duties is such quenching of the spirit, as tends much to hardening the heart : such sudden quenchings of spiritual heat got in an Ordinance, cannot be without much danger to the Soul ; motions so quite opposite , are prejudicial , as unbecoming. Is it fit or seemly to leave the company of our Lord so soon as we have let him in , and divert to other occasions ? associate our selves to other persons , now we have newly given him our Faith, and taken him as the Bridegroom of our Souls ? and not rather delight in the presence of our new love ; and keep our heart from cooling by laying on new fuel ; turning the remainder of this day into an *after supper*, a second *Communion*. In reviewing and being humbled for our coldness, distractions, miscarriages. In blessing God for the liberty and opportunity of a Sacrament , and the privileges thereby confer'd upon us ; in ruminating on, and retaining the flavor of those pleasant things we have been entertained with : exceedingly gladded in

the

the sense of that love we have been tasting
and celebrating, in the belief of that par-
don we have received in the hopes of that
Grace and Glory that hath been assured
to us. In considering the obligations we
have laid on our selves. In heavenly di-
scourses with our beloved ; in expressio ns
of our love and affection towards him ,
acts of desire after inseparable union with,
and greater likeness unto him : in vows
and promises we will alwayes be faithful
and loyal to him : in entertaining him
with acts of love and delight, thanks and
praise, with the best chear we are able to
make our new , our beloved *guest* : in
commending his beauty , praising him
for his kindness and favours, extolling his
riches, admiring his perfections and graces ;
talking with him about the affairs of our
soul ; in opening to him every room in it,
leading him into the most private recesses
of our heart : shewing him all the secrets
of it, acquainting him with all our wants
and weaknesses, spreading before him all
our desires and fears , hopes and griefs.
In praying for help and assistance to be
steadfast in his Covenant , interceding
with him for all mankind, especially our

Fellow Communicants. In telling him again, all we have is his ; in tying a new knot upon the band of the Covenant between us ; craving him pardon for our follies ; desiring him not to be offended at the dark and noisome hole into which we have brought him, & entreating him with all loves that he will not take exception at his poor entertainment ; even charming him to stay and dwell with us, by all the songs of praise and thankfulness we can devise.

Subsequent Duties after the Sacrament.

AND now my utmost care and diligence is required to express the power and efficacy of the Ordinance, in living more fruitfully, religiously, watchfully ; in making good my vows and promises at the Sacrament. That heart and life therefore may be suitable to my Sacramental obligations, and may witness the good received in and by it ; oh my Soul,

Make a solemn reflection on thy self and entertainment.] How was my heart and be-

behaviour before God, what welcom did he give me? *Reflection* is necessary after every duty: what good have I got? what warmth of affection? what more love to, desire after, delight and confidence in God? what greater ability and love to discharge duty, to bear affliction, to resist temptation, to walk in Gods ways? so especially *after the Sacrament*, was my Heart hard, dull, indisposed? I must then suspect my miscarriage in preparation or performance; and labour to find out, be truly sensible of, greatly bewaile, and humble, judge, and condemn my self, and beg pardon for the cause; earnestly importune him that he would now help me by Prayer and Humiliation, to recover the benefit of the Ordinance, that I may by an *after act* do that which I should have done before. Sorrow for, and sense of our senslesness, is one fruit of Christ's death we undoubtedly receiv'd in the Ordinance. We may not judge of our gain by, and profit in duty by our present feeling: or that the only evidences of Communion and acceptance with God, are, our Soul's lifted up, and ravished with sensible joys: our enlightenments and sincerity in the perform-

ance of our duties, and in our covenanting with God, and continuing steadfast therein, may administer most ground of comfort when we reflect upon it: for we were then really acceptable to *him* that look'd down upon us, and received from him a seal to the promise of pardon and eternal life, though he did not testify it by giving in extraordinary joys. He looks not so much at fits of passion, as at the steady bent and tenour of the Soul. The truest *Communion* with God, is to enjoy the *Communication* of *his Graces*, whereby we are made conformable to him; we may enjoy the saving influences of his *Spirit*, when we cannot feel his more abundant consolations. Though this *Ordinance* be not at present joyous, yet may afterwards yield the peaceable fruits of righteousness to those that are conversant therein. It cannot be well known what *Grace* we have received (further measures of which are the holy Spirits accompanying those means, being the great benefit we are apt to expect) till we come to the exercise of it in duty and against temptation. But oh, how much cause have I to rejoice in his love and goodness, to render him hearty

hearty thanks (who might have left me as well as others to my self) for his quickning and refreshment , for his satisfying me so abundantly with the fatness of his house , and making me drink of the river of his pleasure ; especially now I find (and oh that I could more and more) such *real benefit* received by it ; my soul more deeply broken and humbled under the sense of *sin* , and *that* become more loathsom , hateful , burdensom to me . My heart truely thankful for what I have enjoyed, and sorrowful I have enjoyed no more ; more strongly engaged and resolued to inward and universal *holiness* : my Faith in Christ more encreased and settled ; my love-to him more inflamed ; my Soul strengthned and emboldned to undergo any thing for him : my spiritual delight and joy in him raised , and lessened to other things : my esteem and valuation of the Ordinance heightned , my Graces in it exercised ; my desires after full enjoyment of God and Christ in Glory more enlarged. If he were pleased to kill me he would not have received a burnt-offering and a Meat-offering at my hands , neither would he have shewed me all these things .

nor

nor as at this time, have given me to experience such things as these. Oh that I may always retain a thankful sense of all his benefits ! Oh how much am I beholden to thee my God ? I have been praising of thee , but nothing to what I ought , or what thou deserv' st. Oh, how can I cease to magnifie thee ? for what I am and have, for the use of thy creatures, and thy blessing with them ; for every crum, much more for Christ, that foundation mercy, that hath all mercies folded up in him, and entail'd unto him ; that sweetens and sanctifies every mercy : for this Feast on his Body and Blood , for the joys of thy house, and the viands of heaven , for any measure of life and affection , raisednes and comfort, grace and goodness. Bless the Lord, O my Soul, and all that is within me bless his holy name. While I live I will praise thee, I will sing praise unto my God, while I have a being : and what is here wanting in thy due praise , I will pay hereafter in everlasting Hallelujahs.

Left not in the work done, though done never so well. Beware, lest by spiritual pride, and future negligence thou lose the things thou hast wrought. Had I done all

as well as was commanded me, I would say I am an unprofitable servant, I had done but my duty, but O how short come I of it? Oh let not the Lord lay to my charge, my want of due preparation; my coldness, and indifference, distraction and unbelief, my so many failings before and at the Ordinance: that my *heart* was in no better frame; that I took no more pains with it to fit *it* for thy self: that *it* was no more broken for my sins, when the Minister broke the *Bread*: that when I took it, I was so dull, so dead, and did no better reach forth the hand of Faith to lay hold on, and apply Christ and his benefits; so play'd the hypocrite before thee and my fellow Communi-cants: that when the *Wine* was poured forth, and I saw how Christ shed his Blood for sinners, I scarce dropt a tear for the cause, from a heart sensible of my sins and his love unto my Soul: when I took and drank the *Cup*, I did not remember him as I ought: that my heart was not so seriously intent, and reverent, so deeply affected, suitable to the importance and excellency of the duty, and the Majesty of him with whom I had to do,

Spend

182 Subsequent Duties

Spend some time in strengthening and confirming thy holy purposes and resolutions.] O that some fruit may be seen of this day till the solemnity return ! that the thoughts and meditations I had there may be so strongly , so deeply fixed and rooted in the bottom of my heart, that nothing may be able to pluck them up ! that I may be so sensibly possest with the persuasions that Christ is in, and united to me ! that when a Temptation comes and knocks for enterance , I may readily , naturally say , I am not he that I was before, the property of the house is quite changed; I live yet not I, but Christ in me ; I was indeed a common Inne to entertain all-Comers, but now I am become the sole Habitation of the High and Holy One , he expects to be honourably treated like unto himself, he will have no competitors or unclean thing in his house ; I cannot arise and open to you. Oh how shall I treat him, who hath taken up his abode with me ? shall I take the members of Christ and make them the members of an Harlot ? defile that body wherein he hath chosen to reside ? force him out of his habitation by any impurity ? offend him by any noy-

som.

om thoughts, or unsavoury breath out of
my mouth? shall those hands that have re-
ceived the sacred Elements, work deceit?
those Eyes that have been filled with tears
at the Lords Table, be fill'd with envy?
those teeth that have eaten Holy Bread,
mind the face of the poor? those lips that
have touched the Sacramental Cup, salute
an Harlot? the mouth that hath drunk con-
secrated wine, be full of rotten discourse?
shall I be so greedy of the World, as to
forget to retire to converse with my Sa-
viour? shall I so perplex my self in busi-
ness, as to omit to pray, to meditate, to sing
praises unto thee? No, I am not at my
own dispose, I have sworn and I will per-
form, that I will keep thy righteous judg-
ments; and often consider how deeply
I am obliged to him that hath paid my
debt. Oh I can never parallel his love,
yet let me shew my self thankful; I can
do nothing *satisfactory*, but let me do
something *gratulatory*. He gave himself
a *lin-offering* for me, let me give my self
a *thank-offering* to him; offer up my self
a living sacrifice unto my *Redeemer*, who
offered up himself a dying Sacrifice for
my *Redemption*.

Beware of Crucifying Christ afresh.] To them that believe he is precious ; now I have begun to celebrate the Marriage, oh let me never throw off the wedding Garment, stain it by any pollution, or seek after other lovers ; eat his Bread ; and lift up the heel against him ; take the Cup, and betray my interest in him ; after I have receiv'd him , cast him out of my heart , live in that for which he died. As the *Sacrament* is a memorial of Christ Crucifyed for *sin*, let it be a remembrance to me of abhorring, crucifying, abstaining from *it*. Else, I hold on Satan's side, seek to keep him on his throne, do those things which *Christ* is more unwilling I should, then he was to suffer all the indignities and torments the *Jews* inflicted ; he was willing to dye by their hands , rather then any inconvenience should fall upon me, then sin and Satan should reign over, and keep possession in me : he was not troubled so much to dye , as he was to see me live in *sin* ; for he dyed that I might cease from sin. And, do I dispute when a temptation is presented , whether Christ or *Barabbas* shall be preferred ? my lusts denied , or my Lord Crucifyed ? that

which

which would murther my Soul deserve to be spared , or he that suffered to save it ? Oh how sad ! that he who seems to deifie Christ in the Eucharist , should vilifie him in his members ; that such who pretend to eat and drink Christ's Body and Blood at the Church , should eat the bread of wickedness , and drink the wine of violence in their own houses : that they should be so devout at the Sacrament , as if they believed God to be in the Bread , and in their lives so prophane , as if they believed not God to be in Heaven .

Abandon and Crucifie all sin more then ever: } I have put off my coate of corruption, how shall I put it on? I have washed my feet in the blood of the Lamb , how shall I defile them ? the Lord hath spoken peace unto me, let me not return again to folly. Hath he taken off my former burthen , and cast it on the back of his dear Son, and shall I lay more load upon him ? hath he loved me and washed me from my sins in his own blood, and shall I with the dog return to the vomit ? with the sow that is washed to her wallowing in mire ? shall I take poysone after Physick ? make

make the Table of the Lord contemptible? Hath he been so gracious to me, as to vouchsafe and seal me a pardon of all my sins, and shall I so abuse his goodness, so turn his grace into wantonness, as to run afresh on his score? is not this to account the blood of the Covenant, wherewith I am sanctified, an unholy thing; may I not fear his anger will kindle against me, and that he will no more have mercy on me? Oh let not those *hands* that were reach'd forth to receive Christ, be stretch'd out to oppression and violence, but be henceforth sacred, and do no deed that may offend thee: nor those *lips* that have touched those holy Mysteries, be defiled with the Devils drivel, filthy communication, but be hallow'd from all words that may displease thee. Oh let my *Soul*, which by thy Sacrament is made so happy, as to be so near to, be never so wretched, as to think any thing too dear for such a Saviour. Let nothing make me leave my first love, who for love of me left his Father and country, Heaven and glory, to espouse me.

Frequently consider the engagement thou hast hereby laid upon thy self.] No space of time

time can wear it off, to the same strictness
~~as our days as this~~, though we had but this
one opportunity to receive. The *Bonds*
my Soul is entered into, will never be can-
cell'd. God forgets not his promises, nor
my breaches, though I may; the mat-
ter is now out of my hands, I cannot re-
voke this gift of my self to God (indeed
I have given nothing but what was his
~~own~~ before) after these *vows* there is no
enquiry to be made whether they should
be kept. *This day* I have avouched the
Lord to be my God, to walk in his ways
and to keep his statutes; and he hath a-
vouched me to be one of his people: I
have taken Christ for my Lord and Hus-
band, to live in love and obedience to
him, as I hope to be saved by him. Tempt
me not therefore from my loyalty and al-
legeance, the *vows* of God are upon me,
sealed at the *Sacrament*, and recorded in
Heaven; not one of my *Fellow Communi-
cants* but are witnesses with, and to God,
that they saw me personally, publickly
own and renew my *Covenant* with him;
for my *Oath sake*, and those that sat with
me, I will not do this evill and sin against
God. Shall I alienate and pollute the
heart

heart so solemnly devoted to him ? break those bands asunder, and fetch the Sacrifice away from the Altar, tyed with such strong cords of Oaths and Covenants ? must I not expect to bring fire along with it ? to provoke God to a severe revenge of the mocks and scorns I put upon him ? shall I so horribly prophane his name ? and make my self such a forsworn perjur'd wretch ? Is it a light thing to break an Oath made solemnly with God ? shall he escape that doth such things ? or shall he break the Covenant and be delivered ? As I live, saith the Lord, surely my Oath which he hath despised, and my Covenant which he hath broken, even it I will recompense on his own head. I am sure he will be true to his promises, and shall I fall under his threatenings, by being false to mine ? If a good man keep his Oaths and promises with men to his own hurt, much more ought be those to God for his own good.

Walk on in the strength of this spiritual Food, till thou comest to perfection.] Oh that I may still drink of the Spiritual Rock, find the efficacy, virtue, and benefit of the Sacrament, follow and stream after me.

me while I travel in this Wilderness ! O that I may be stronger and stronger in all Graces, more active and exacter in all Spiritual Duties; hear more heedfully, pray more fervently, receive more believably, keep the Sabbath more exactly, watch over my heart and ways more diligently; be more humble and pious towards God, more just and righteous to man, more sober and temperate towards my self : that I may walk worthy of Christ, of the Covenant, of the Sacrament, Kingdom, Gospel, and Grace of God ; of my Birth and Breeding, oh that my present deportment may be answerable to my future preferment ; that there may be some proportion between my frequent receiving and growing in Grace ; that I may shew forth his death till he come, in respect of its influence on my Soul.

Delight in Spiritual fellowship with Christ's Members! Oh that I may now bury all envy, malice, hatred, uncharitableness ; and (as Christ) love my enemies, but especially those that are partakers of the same benefits with me. O that that sentence may still run in my mind, If God

God so loved us, we ought also to love one another! Oh that I may shake off all ungodly society, have my heart linked unto, and be a companion of all those that fear the Lord; make the liveliest of them my most *intimates*, and upon all occasions improve their fellowship to the best advantage. O that I may henceforth behave my self as a *stone* of the same *Building*; as a *branch* of the same *Vine*; as a *servant* of the same *Familie*; as a *member* of the same *Body*; as a *Son* of the same *Father*; oh merciful Eternal high Priest, let that *Sacrifice* thou once offeredst on the *Cross* for the sins of the world, which thou doest now and ever represent in Heaven to thy Father by thy never-ceasing intercession, which this day hath been exhibited Sacramentally on thy holy Table, obtain Mercy and Peace, Faith and Love, Truth and Unity, Safety and establishment, Grace Glory, and all good things to thy whole Church; and let not the gates of Hell ever prevail against it.

*C*bear up and comfort thy self against all discouragements.] Have I worthily received the Lords Supper, whatsoever my miseries are, this cannot but be a reviving cordial

cordial, yet my sins are pardoned. How little should I be dismayed at any inward or outward troubles? let me be fed all my days with the bread and water of affliction, I have another bread and cup to sweeten both; let her not say she is sick, her sins are forgiven. I have received an all-sufficient Saviour; and seek for nothing in, but renounce *my self* having so much in him. How can I any more walk dejectedly, that am interested in the *New Covenant*? which with all its promises and privileges is ratified and confirmed to me? what ever I need is to be had *here*, health and recovery from sickness, a competent maintenance and support, peace & deliverance from our enemies, content and patience, liberty and joy, sanctified riches, or a chearful poverty, and whatsoever is a blessing is purchased for and secured to us. And oh that *this* in all my troubles, difficulties addresses to God, may quiet me, and strengthen my Faith to apprehend *him* as in *Covenant* with me, that hath engaged himself to be *with me* in all estates and conditions, and to order all things for my advantage: I have resigned up my self to him, let him do with me

me what seemeth him good. He cannot deny himself; all his words are oaths for their certaintie, and all his promises the *sure mercies of David.* This Sacrament is that to my particular person which it is in it self, and by design to all the world: If I receive worthily, I shall receive any of those blessings according as God shall chuse for me, which shall be not onely with more *wisdom*, but more *affection* then I can for my self. Let me but be void of all *care*, but onely to preserve my Fathers love, and I cannot want. He whom Almighty Wisdom and Goodness takes a Fatherly care of, engages to feed, cannot but have enough. All things are yours, and you are Christ's, and Christ is God's. Nothing is excluded where he is included.

Keep up earnest longings after this and the eternal Supper of the Lamb.] Oh when will the opportunitie return? when shall I come again and appear before God? when shall I see his power and his glory, taste his love and goodness as I have in the Sacrament? O that I may still be feasting my Soul on those Heavenly Dainties, those spiritual Viands, those satisfying pleasures at his Table! I think

the

the time long to that day of gladness and
joycing. The King of Glory hath now
espoused me to himself by *Proxy*, by his
Embassadour; the day is hastening when
the Marriage shall be publickly, triumphantly
solemnized, and compleated.
Mount up (my Soul) and ever stand wish-
y looking for his appearance, never slack
thy Watch, nor let thy Expectation cool,
till he take thee to himself, where we shall
be gathered together where the Bodie is,
and his Glory presented without an um-
brage; where he shall lay aside his *veil*,
and his *amiable countenance* be chequer'd
with no intermingled frowns, intervening
clouds, or obscure mediums; where *my-
steries* shall be turned into *revelations*, the
translation into the *original*, *commemoration*
into *vision*, *espousal* into *mutual fruition* and
embraces, *sighs* and *tears* into *nuptial songs*
and *festivities*, transient glances into the
direct beams of the ever radiant Sun of
Righteousness, a moments *work* into an
eternity of *rest*: where is satiety without
nauseating; perfect happiness without care
or incumbrance, envy or successor, alter-
ation or end; for every *chain* a ray of
light, every *tear* a pearl, every *prison* a pa-
lace.

lace, every loss the purchase of a Kingdom, every affront in Gods Service an eternal honour, every hour of sorrow a thousand years of comfort, multiplyed with never ceasing Numeration. Where Job that sate on the Dunghil, sits among the Angels, Lazarus, that lay among the Dogs, is lodged in Abrahams bosom; the Saints heretofore among the poor, walking white: where are riches and pleasures true and real, adequate and suitable, solid and satisfying, lasting and durable: where I shall see thee (oh infinite Sweetness and Delight) without a Veil, and live upon thee without a Figure: where I shall have, not a Sacramental, but a Beatific Communion; not wear thy ring, but see thy face; not remember, but behold thee; not in Faith, but clear and full Fruition.

Come Love! come Lord! and that long'd
For which I languish, come away.
When this dry Soul those Eyes shall see,
And drink the unseal'd source of thee;
When Glory's Sun Faith's shade shall chase
Then for thy Veil give me thy Face.

A N
APPENDIX
TO THE
Devout Communicant.
CONTAINING

More particular Directions and
Meditations for the time of Re-
ceiving, with a Prayer before and
after.

A Prayer at home before the
Sacrament.

Eternally Blessed, and in-
finitely Glorious Lord God!
Thou art greatly to be feared
in the Assembly of thy Saints, and
K 2 to

to be had in reverence of all that draw nigh unto thee. Look down from Heaven the habitation of thy Holiness and Glory , in much mercy , pity , and tender compassion upon me, A vile, sinful, despicable *Creature* , prostrate at thy *Footstool*; unworthy to look up unto thy *Throne*, or to receive any thing at thy hands , but thy wrath and severe displeasure. I am less then the least of all thy *Mercies* , and liable to the severest of thy *Judgments* , by reason of the pollution and sinfulness of my Nature, Heart, and Life. I am of the degenerate Posterity of fallen *Adam* ; and have all the powers faculties, and members of my Soul and Body defiled with sin. I have *sinned* in every Age , in every Relation, in every Condition , in every imployment of my Life. I have distrusted thy Word, disregarded thy Calls,

Slighted

slighted thy Judgments, abused thy Mercies, turned thy Grace into Wantonness, rejected the tenders of thy Love, resisted the motions of thy Holy Spirit, the checks of my own Conscience, and followed the *motions* of my own evil Heart; I have dishonoured thy Name, prophaned thy Sabbaths, polluted thy Ordinances, been unthankful for thy Benefits, impatient under Afflictions, unfaithful to my promises; mis-spent my time, neglected my Duty, walked unanswerable to those multiplied obligations laid upon me, broken all thy holy Commandments, by many and great transgressions made and judged my self unworthy of everlasting life; * so that nothing might remain ^{* Here mention your particular failings.} unto me, but a fearful looking for of judgment and fiery indignation to devour me.

But thou delightest in *mercy*
and not in the *death of a sinner*; art
not willing any should perish, but
that all should come to repentance.
Oh take not counsel of thy *just indignation*, but of thy *native goodness*, thy *satisfi'd justice*. Wilt thou
destroy *him* that presents *himself*
to be *punished*, and thy *Son* to have
satisfied? that desires not to live,
unless it be by the benefit of thy
mercy and *his sufferings*? Wilt thou
not *spare me* for thy Son, who *sparedst not thy Son for me*? Is there
not enough in *his Merits* and *Sacrifice* to expiate all my sins, and to
justify my person in thy sight? O
suffer not thy self to be deprived of
the *glory of my forgiveness* and *savation*, as well as of my *creation* and
redemption. Save me whom thou
hast hitherto *spared*, and forgive me
eternal death, which I have so often
merited by my great *offences*.

Bury

Bury *them* all in the bottomless Ocean of thy own Mercy and forgetfulness, and my Saviours Blood; lay *them* upon *him* who is able to bear them, and cloath me with *his* righteousness. that is able to cover me.

Oh free me from the guilt and stain, the power and penalty, the reign and dominion of *sin*, that nothing may separate me from thy *love* nor from the sensible discoveries of it at *thy Table*. That I may be a *meet* and *worthy Receiver*, accept me into thy favour; let thy *mercy* pardon my sins, thy *grace* sanctifie my soul, thy *goodness* supply my wants, thy *merits* enrich my poverty, thy *precious blood* wash away all my spots, thy *Holy Spirit* prepare, and direct, and assist me. Take away my filthy garments, my spiritual filthiness, and cloath me with the best robe, *the Lord our righteousness*.

Oh, think me *worthy* for *his* sake,
and make me *worthy* for thy mercy-
sake: Deal not with me according
to my *deserts*, but thy *great good-*
ness and my *great necessity*. Let me
so remember my *sins*, that thou
mayest forget them: set them so
before *my face*, that thou mayest
cast them behind *thy back*. Give
me such a lively steadfast *Faith* in
Christ for *forgiveness*, that thou
mayest seal it up unto my soul. Let
me *love him*, and all his members,
with a pure heart, fervently, at thy
holy Communion, and ever after
without dissimulation. So enlarge
my Soul with *spiritual affections* and
desires, that it may even break for
the longings *it* hath unto that Or-
dinance, and unto thy Testimonies
at all times. Remove far from me
all blindness of mind, hardness of
heart, unrelenting affections, dead-
ness and indisposedness, earthliness
and

and distraction, irreverence, unbecoming apprehensions, whatsoever may hinder the blessing and efficacy of that soul-nourishing refreshing Ordinance, thy gracious presence, my eternal salvation. Create in me an understanding, heavenly, clean heart, O God; and renew an humble contrite right spirit within me, prepared for thee. Oh be not as a stranger unto me; hide not thy self from me; lift up the light of thy countenance upon me. Let me feel the comfortable breathings of thy Holie Spirit in my Soul at thy *Ordinance*; sanctifie it to me, and me to receive it acceptably, with due preparation and apprehensions, reverence and humility, repentance and faith, love and charity, joy and thankfulness, a deep sense of thy inexpressible love and my own unworthiness.

And oh that all of us, who this

day approach thy Table, may so eat his flesh which he hath given for the life of the World, that we may live for ever; and so drink his blood, that it may be to us for remission of sins. Meet us not in our selves, in thy justice, as a consuming fire; but a reconciled Father, in thy righteous and beloved Son, whom thou gavest, who gave himself for us when we were thy enemies. Let us depart thence more under the power of thy love and grace, and under greater resolutions and abilities to do thee faithful service all our dayes, through Jesus Christ, our Sacrifice and Redemption, Hope and Confidence, Surety and Advocate, the Food and Health, the Life and Salvation of our Souls; who hath taught us when we pray to say,

Our Father, &c.

As soon as ever the Sermon is ended,
look towards the Lords Table,
and say within your selves,

This Sacrament I am going to,
This is a standing Memorial of my
Saviour's Passion, wherein he once
offered up Himself to God, and
a Sign of that nourishing and
strengthening Grace, which he now
offers to me under the notion of
Food. It is the true meanes and in-
strument of conveying on me those
Blessings, and signifies that which
by its proper Institution it repre-
sents.

In the making and ordering of
those Elements, see, consider (O my
Soul) the heavy Blows, and Bruises,
the Pressures, Piercings, Pains, and
Sufferings of thy Saviour, from his
Father and wicked men. The ma-
lic-

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lice and violence of his Murderers, crucified Him as a *Malefactor*; and the fierie wrath of God made him a *Burnt Sacrifice*; and under both these Sufferings He is become to me *Meat indeed, and Drink indeed*; the stay and support, the comfort, refreshment, and life of my *Soul*, nourishing and preserving it to eternal life.

That *Bread* and *Wine* could never sustain and nourish me, if the *one* had not fallen into the Earth, under the Sickle, the Flail, the Mill-stone, and the Fire; the *other* under the Hook, and the Press of the Husbandman; nothing less than the Cross, the Wounds, the Death of my Lord, my God of his dearest Son made me a Saviour; and by *this Sacrement* assures me I shall be kept up and fed with a supplie of all necessarie Blessings, as certainlie as he gives me to taste *that Bread and*

at the time of Receiving. 151
and Wine, the ordinarie meanes for
preserving my life and strength.

Whilst we condemned Creatures
were passing on to our Execution,
the Son of God looked upon us,
and took our Condemnation upon
Himself; and under it died in our
stead: Thus, by the death and sa-
tisfaction of this Sacrifice, Justice
gave way to my Release; God the
Father forgave my Sin, and God
the Son procured my Life.

Then fall upon your Knees with all
imaginable Reverence, and say,

L Et the words of my mouth
and the meditations of my
heart be acceptable in thy sight,
O Lord my strength and my Redee-
mer.

Most gracious God, who of thy
great goodness, hast ordained this
Ordinance for a continual Remem-
brance oft hat ever prevailing Sa-
cifice,

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crifice, which thy infinite Wisdom
and Love hast appointed, and ac-
cepted upon the Cross, for us vile,
helpless, wretched Sinners; make
us truely sensible of all *our* offences
against thee, and of *his* Love and
Sufferings for us, and accept us in
Him to the Praise of thy Grace.
Rebuke all unseasonable thoughts
and imaginations; stir up, and act
in us, every grace of thy Holy Spi-
rit; and graciously entertain us,
and grant we may now so behave
our selves, that we may not pro-
voke, but glorifie *thee*; be savingly
partakers of the *Redemption* we
now commemorate, and be found
and kept in the number of thy *Re-
deemed Ones* for ever.

B Lessed Lord, who revivest by
this sacred Banquet the memo-
ry of thy inexpressible Love, and of
my Saviour's Sufferings, unable me
by Faith so to apply his *Passion*,
that

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that healing strength, and saving virtue, may proceed from it ; the strength and sweet odour of whose *Oblation* is as fragrant, as savingly efficacious, as when first offered up unto thee. Inlighten my Understanding, prepare my Heart : Help, O help me, that I may now abate nothing of those affections that are due unto Thee, and my ever blessed Redeemer. And let me obtain the fruits and Benefits of his Death and Passion ; even the remission of all my Sins, and the fulness of all thy Graces. O bless me and thine own institution unto me ; and grant that I may not increase my guilt, by abusing of what thou offerest me, but may receive a blessing from Thee.

H^{oly}, righteous Father, who seest nothing in me that is truly mine, but dust and ashes ; and which.

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which is worse, sinful Flesh, polluted Blood; O look upon some few resemblances of thine Image, some rays and beams of thy Spirit, some small beginnings of thy Grace which are from thee in me; and supply the defects with thy Mercy, Merits, and Sacrifice of thy Son. Turn thine Eyes, O merciful Father, to his Satisfaction and Intercession, who now sits at thy right Hand; to the Seales of thy Covenant, which lie before thee upon thy Table; and to all the wants and distresses which thou seest in my Soul; and take this opportunity of glorifying thy Mercy, thy Son, and thy Grace towards me and upon me.

Blessed Jesus, so dispose me by thy grace, and Holy Spirit, to feed spiritually and really upon that Sacrifice which thou offeredst

w.that

without the Gate, and which this Sacrament sets before me here in thy Court, that I may be admitted into that *holy place* which thy Sacrifice hath opened, and this Sacrament invites me to. And help me so to drink of this fruit of the Vine, that I may drink it new in my Father's Kingdom, where I shall be delighted and refreshed, and converse with thee, without these typical shadows and adumbrations.

When

When the Minister is confessing sin,
 and praying for the efficacy of the
 Ordinance, let your Heart concur
 with him, and put in your particu-
 lar failings with their aggravati-
 ons, and the mercies you in special
 need, which he omits. Prostrate
 your Souls in the sence of your own
 vileness, and necessities ; joyn with
 all earnestness in his confessions
 and Petitions, as one that knows
 the evil of sin, and the need and
 worth of the Blessings he Re-
 questts.

And let the solemn consecration of
 the Bread and Wine, mind thee
how thy Saviour was consecrated
and set apart for thy salvation;
 And say,

How wonderful is thy wis-
 dom and Love, O God, in
 our Recovery and Redemption?
 How

How justly mightest thou have dealt with us, as with the fallen Angels, and left us to perish without a Remedy? How strangely dost thou glorifie thy *Mercy* over those Sins, that gave thee the advantage and occasion to glorifie thy *Justice*? Even thou our God, whom we have offended and provoked eternally to ruine us, hast, out of thine own Treasure, satisfied thine own Justice; and given us a Saviour, by such a Miracle of Wisdom, Love, and Condescension, as Men and Angels shall never be able fully to comprehend. So didst thou love the sinful World, as to give thy onely begotten Son, that whosoever believes in him should not perish, but have everlasting life.

When you see the breaking of the Bread, and pouring out of the Wine, say,

O Hateful Sin! O wonderful Love! O dreadful Justice! O precious Sacrifice! O merciful Saviour! How gracious Lord hast thou been to Sinners? How severe unto thy Son? How cruel have we been unto thee, and our selves? How small a matter hath tempted me to *that*, which cost so dear before it was forgiven.

I Cannot but here observe something very like the Sacrifice and Passion of my Dear Redeemer. *Thus* the Bread of Life was broken; *Thus* the Lamb of God was slain; *Thus* his precious Blood was shed; *Thus* his Father gave Him once to die, and gives still the virtue of his Death.

Death to bleſs and ſave every one that comes unfeignedly to Him.

While the Minister and others are Receiving before you, ſay,

WHO can ſufficiently admire and adore Thee, most gracious God, for reconciling us unto thy ſelf? Vile ſinners, the Off-ſpring of ſinful Parents, thou treatest as familiar Friends, as dear Children. Thou mightest have brought us together hither for a *sacrifice to Thy Justice*, and behold *one* of Thine own making for us, *the Son of Thy Love*. We are unworthie of the leaſt crum of our dailie Bread, unworthie to tread upon thy Earth, to breath in thy Air, to lift up our Eyes to Heaven, and Thou givest us Bread from Heaven, libertie to tread
thy

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thy Courts; Thy Spirit to breath
in our Hearts, leave to breath on
our Requests unto Thee, O com-
passionate Father. And now Since
Love will chuse such unworthy
Guests, and Mercy be honoured up-
on such Sin and Misery, let that Mer-
cy that invites us makes us accept-
able, and graciously entertain us.

O Author of my Salvation, and
of these Mysterie^s that express
it; Object, and Truth of what I am
now going to receive: Thou art
as able to perfect me with thy
Blessings out of thy Throne, as
thou wert to redeem me by thy
Sacrifice on thy Crofs. O perform
in me by thy Sufferings, what
thou doest exhibit and present.
By this thy Body broken, give
also nourishment and maintenance
unto eternal life. Look upon a
poor Sinner at Thy Table, as
Thou

Thou didst on him that hung by
Thy Cross, and remember me now
Thou art in Thy Kingdom.

I Am unworthy that Thou
shouldst enter under my Roof;
much less come and sup, and dwell
with me: but seeing it is Thy good
pleasure to vouchsafe me this fa-
vour, cleanse me from all my Sins,
that I may entertain Thee in a pure
and Sanctified Heart. Make this un-
clean Habitation, that is so unfit to
receive Thee, a Temple for thy Self
to dwell in. Strengthen my Faith,
assist me by Thy Grace and Spirit,
that I may fully rely upon Thee, ap-
ply Thy Sufferings unto me, wor-
thily receive Thee.

When

When the Minister gives you the Bread, Think you hear Christ say to you in particular,

[Take, eat, this is my Body, which is broken for Thee, this do in remembrance of me.]

MY Lord, and my God ! didst Thou offer up thy Self for me, despicable, forlorn, wretched Sinner, as well as for any other ? and dost Thou now give Thy Self unto me, and bid me remember Thee, the Redeemer of my Soul, the Author, the Object, and Truth of this Sacrament ? I humbly and thankfully receive Thee , with a troubled Heart that I can no better receive Thee , entertain Thee, love Thee, remember Thee, serve Thee, express my gratitude towards Thee , and that I have so

so often offended Thee.

Now I know thou lovest me, seeing thou hast not withheld thy Son thine only Son from me. By his Merits and bloody Sacrifice, I hope to be received into the Communion of his Sufferings here, and hereafter into the Communion of his Glorie.

This is the Sacrifice, the Righteousness in which I trust, and by which I am justified and saved from the Curse of Thy violated Law. As Thou hast accepted it O Father, for the World upon the Cross, behold it still, on the behalf of Sinners; and hear his blood that cries unto Thee for mercy to the miserable; and for his sake pardon us, and accept us worthy reconciled Children.

This was my doing: It was I, and such other Sinners, that de-

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serv'd to bear the punishment
who were guilty of the Sin. And
can a Murderer of Christ be a small
Offender? Shall I ever have a
dull, a lifeless apprehension of
Thy Love, or a favourable thought
of Sin more? O that I may suffi-
ciently detest and never more
commit those Offences that de-
livered my Redeemer to Death
that pierced my Saviours Hand
and side, that Crowned his Head
with Thorns, and filled his Soul
with Grief.

O Thou, who in thine anger
revenged our *Sins* upon us
Son, in thy mercy correct and de-
stroy them also in me. And bestow
upon me such a measure of the
Spirit, through which He offered
Himself without Spot unto Thee
as may sanctifie for ever the Body
and Soul which now I offer unto

unto Thee, and help me to discharge the Service I promise unto Thee.

O Blessed Lord Jesus, who hast ordained this mystery for a communion of thy Body, for a means of advancement and proficiency in Holiness, and for an infallible Pledge of eternal Salvation, which Thou hast purchased by thy Sufferings, and preparest Thy people for by Thy Grace; make this Ordinance of a *true sign*, an *effectual means* of the same, that it may be efficacious to settle me in the communion of Thy Sufferings, which it *sheweth forth*, to feed me with that living Bread which it *presents*, and to sanctifie me for that eternal happiness which it *promises* and secures.

Take the Cup from the Minister, w
from Christ, saying,

[This is my Blood of the New Testa-
ment, which is shed for Thee, for
the remission of Thy Sins.]

O The depth of the Riches both of the Wisdom and Knowledge of God ! How unsearchable is his Goodness, and his Love past finding out ! How hast Thou surpassed all Humane Apprehensions ? What a matchless Gift is this , and unto what unworthy Sinners. Will God stoop so low to Man ? And come so near him ? and thus reconcile his provoking Enemy ? Will He freely pardon all I have done ? and take me into His Family and Love ? and feed me with the Flesh and Blood of his Son ? Such a guilty Soul might expect the destroying Angels

Angel; that Thou wouldest have charg'd upon me all my Sin and Folly. But while I condemned myself, Thou hast justified me, and given me the Seal of my Pardon, in the blood of Thy gracious Covenant; and surprised me with the surest Tokens and Pledges, the sweetest Embracements of Thy Love.

O The unmerited, the distinguishing goodness of the great and holy God of Heaven and Earth! In making me a reasonable Creature, his Servant, his Son; in providing so plentifully for my Body and my Soul; temporal and spiritual bread to eat, and Rayment to put on; In giving me a heart in any measure to discharge my Duty unto Thee, whilst others are neglecting Thee, or expressing their enmity against Thee. Innumerable

merable are thy Creatures, that cannot take notice of thy Benefits. Yea, how great a part of mankind, made at first after thine Image, live and die in Darkness, and perish for want of Vision? That cannot or will not enjoy these happy Opportunities? are unavoidably kept from them, or wilfully, sinfully separate and exclude themselves? How few of those that draw near to Thee, sincerely wait upon Thee, faithfully serve Thee, are graciously accepted by Thee. With what an unvaluable price hast Thou Redeemed a worthless Sinner, that deserved Thy everlasting Vengeance? with how precious a Feast entertainest Thou me, that deserves to be cast out with the Workers of Iniquitie into the ever-flaming Pit, in that I have been so careless of serving Thee, so wilfully offended Thee, so often preferred

things

things displeasing unto Thee before Thee ; and provoked Thee to call back thy goodness and mercie from me ?

How dearly hast Thou purchas'd my Love ? How strangely hast Thou deserved and sought it ? O what shall I say unto Thee ? or do or suffer for thee ? which way shall I express my gratitude towards thee ? O , what an addition an answerable Heart would be to thy Love, and Mercie, and Invitation ? Make, O make such deep and lasting Impressions upon my Soul of Thy care and kindness, and condescension towards me, that I may alwaies affectionately remember Thee, faithfully serve Thee, never offend Thee, eternally enjoy Thee .

O That I could love thee as much as I should as I would ,

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as I shall love Thee, when I shall do nothing else but praise Thee, and serve Thee, and love Thee, without ever offending Thee, or doubting of thy Love unto me. In the mean time, O that it may be the delight of my Soul to think of Thee and thy loving-kindness, to reverence and worship Thee, to pray unto Thee, and praise Thee; to wait upon Thee in Thine Ordinances, at Thy Table, to be ordered and guided by Thee.

I Offer up unto Thee my Soul and Body, all I am and have, to be ruled and disposed of by thee. O that I may be full of zeal to follow Thee, and rejoice in being loved of Thee, and humbly confide in Thee, and absolutely resign my self unto Thee, and be filled with constant devotion towards Thee, and earnest breathings after Thee.

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O Father of everlasting compassion, forsake not in this Wilderness a feeble *Israelite*, whom Thou hast brought thus far out of Egypt: and let not the Soul Thou hast blessed with some desires, and helped thus far with some tendency towards eternal happiness, ever faint, or fall from the right way.

O Son of God, and Life of those that believe; quench not, but cherish and inflame the smoaking Flax; break not, but support and strengthen the bruised Reed. Feed with thy Divine Influences this tender Branch, this weak Member of Thine, which without thee cannot but wither, cannot but die, cannot but perish. Despise not the slender beginnings of Grace in me, but carry it on with power, until Thou hast made me meet for the Inheritance of the Saints in Life.

Blessed Spirit of all Grace, cleanse me from all my Sins; keep and set forward in me, notwithstanding all my Infirmities, Thine own Work, and carry it on unto Perfection. Seal up unto me the Covenant of Pardon, which is sealed and delivered to me in this Ordinance.

Fill our Hearts (most gracious God) with love and kindness towards one another; Let there be no strife or differences between us or any of Thy people, for we are Brethren. Supply all the necessities of our Souls and Bodies: Provide for us, as Thou knowest best for us. Let us be still fully satisfied and delighted under all thy Dispensations towards us; and let all be in love and mercy unto us. Mortify all our inordinate affections and desires: Draw thine Image more and

and more lively upon our Souls. Let our chiefest pleasure consist in serving and pleasing of Thee. Let nothing disturb or displease us, but Thy dishonour.

Send Thy *Gospel* where it is not preached; make it very successful where it is: Let all who enjoy it, walk worthy of it, and let them be taken care of, preserved, and defended by Thee.

Forgive unto us whatever Thou hast seen amiss in us: what is ours, graciously pardon; what is Thine own, graciously accept. Bless this Ordinance Thou hast ordained for Thy Church; accompany it with the Influences of that Spirit, which Thou hast promised to powre upon all Flesh; That thereby the World, Thy Church, our Souls and Bodies may glorifie Thee, now and ever, Father, Son, and Holy Ghost. Amen.

A Thanksgiving and Prayer at home after the Sacrament.

I Adore and magnifie thee (most gracious God and merciful Father) for what thou art in thy self and unto all thy Creatures, for thy infinite *Wisdom, Power, and Goodness*, and for any discoveries of the same in and by thy *Word and Works*; that thou hast so wonderfully made, so plentifully provided for every *Creature*, especially *Man*, their Lord, thy Image and Glory. But how can we sufficiently admire thy inexpressible Condescension and Love, in taking notice of us, (except to punish us) in becoming so nigh unto us when we lay in our blood; and had made our selves worse then the Beasts that perish? And dost thou open thine eye upon such *an one*? and bring-
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est me into fellowship with thee? Is it pleasing to thee to look upon abominable filthy Man? or gain unto thee to serve me? to give thy self to and for me? to purchase such a clod of Earth and Sin with thy own Blood? Ohr, when I consider the *Rock* whence I was hewen, and *that* on which thou hast set me; from what I was fallen, and to what thou hast exalted me; where I had been, and where I shall be; I am amazed at thy Love, I am confounded at my ingratitude! VVhat shall I return unto *thee* (that humblest thy self to behold the things that are in Heaven and Earth) for the innumerable instances of thy peculiar care and special love; for choosing me out of the *World*; that I might not be condemned with it; for making a Child of VVrath the Object of thy Love; for open-

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ing to me a *door of Mercy*, whilst I was shutting it against my self; thinking towards me thoughts of peace, whilst *mine* were only evil, and enmity against Thee ; for so many *occasions* and *opportunities* of praising thee , and that I have not sinn'd away all into an incapacity of praising thee ; for striking a Conjugal Covenant with *me*, whose Person is ugliness and deformity, whose Parentage base and beggarly, whose portion nothing but Diseases and Miserie ; for feeding me this day with thy Word and Sacrament , with thy own Flesh and Blood , who mightest long ago shook off the hand of thy Providence such a Viper as I into fire unquenchable , and made *me* there sadly experience what it is to abuse Grace by the loss of Glory ; for any heart, endeavours, or assistance, any signs of thy acceptance,

ception, any liveliness of affection in *commemorating* the All-sufficient Sacrifice of my ever-prevailing Mediator, in stead of being made a Sacrifice to thy Justice for ever and ever: That I have been pledging thee in a Cup of Love, while others drink the Dregs of thy Wrath; in any measure discharging my duty, whilst others are suffering the insupportable punishment of their *neglects*: that thou hast assured me of forgiveness, and all other benefits purchased by thy Passion, while so many millions are sealed up under wrath in the prison of thy Furie: Not unto me (O Lord) not unto me, but unto thy Name be the praise. O my God, to these and all thy *mercies* deny not this, A thankful heart for all thy mercies, and *grace* to make them incentives to more cheerful and sincere Obedience

dience. Mind me alwaies of, and enable me faithfully to perform the *Vows* and *Promises* now upon me; confirm and strengthen them, that they may stand as fast as thy everlasting *Covenant*. Let me not falsifie with thee, or depart from thee; or defile that place thou hast chosen for thy *Temple*, but dedicate it wholly to thee. Let the fruit of the *Ordinance* be found to the praise of thy Grace, the support and encouragement, comfort and advantage of my own Soul. Let me always remember thee, and my duty unto thee: let nothing separate me from the love of thee; let me rather die then deny, or dis honour thee. Make me sensible how much my Saviour loved me, by his ardent desire to be an offering for me, and remembred by me. Let me not spare my darling sins for thy sake, who sparedst not thy beloved Son

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for mine. Let me alwayes look upon *that* with horror and hatred, which procured to him so much ignominy and torment. Let not those *lusts* please and delight my Phantacie, which were nailes and thorns in his hands and side. Seeing I now profess to abide in him, enable me to walk even as he walked, in lowliness and humility, meekness and patience, contempt of the World, heavenliness, and zeal for thy Glory; temperance and moderation, tenderness and compassion, love and charity, innocency and usefulness, obedience, resignation and submission to thee. Charge not upon me, my unpreparedness for, unaffectedness, wanderings, unbelief, at that solemn ordinance, this dayes iniquity of my holy things, but upon our great high Priest, who offered up himself to bear our sins.

And

And Oh that we who have now
been celebrating his Love and
Passion, may with all thy people
love one another as he hath loved
us; have strength to resist and
overcome, constancy to suffer and
persevere, may breath earnestly af-
ter thee, be pardoned and accepted,
supplied, owned, blessed by thee,
keep close unto thee, and reign
with thee to all eternity, through
our ever blessed Redeemer, who
was delivered for our Offences, and
rais'd again for our Justification;
in whose holy Name and words I
further pray unto thee, saying,

Our Father &c



F. I. N. I. S.

